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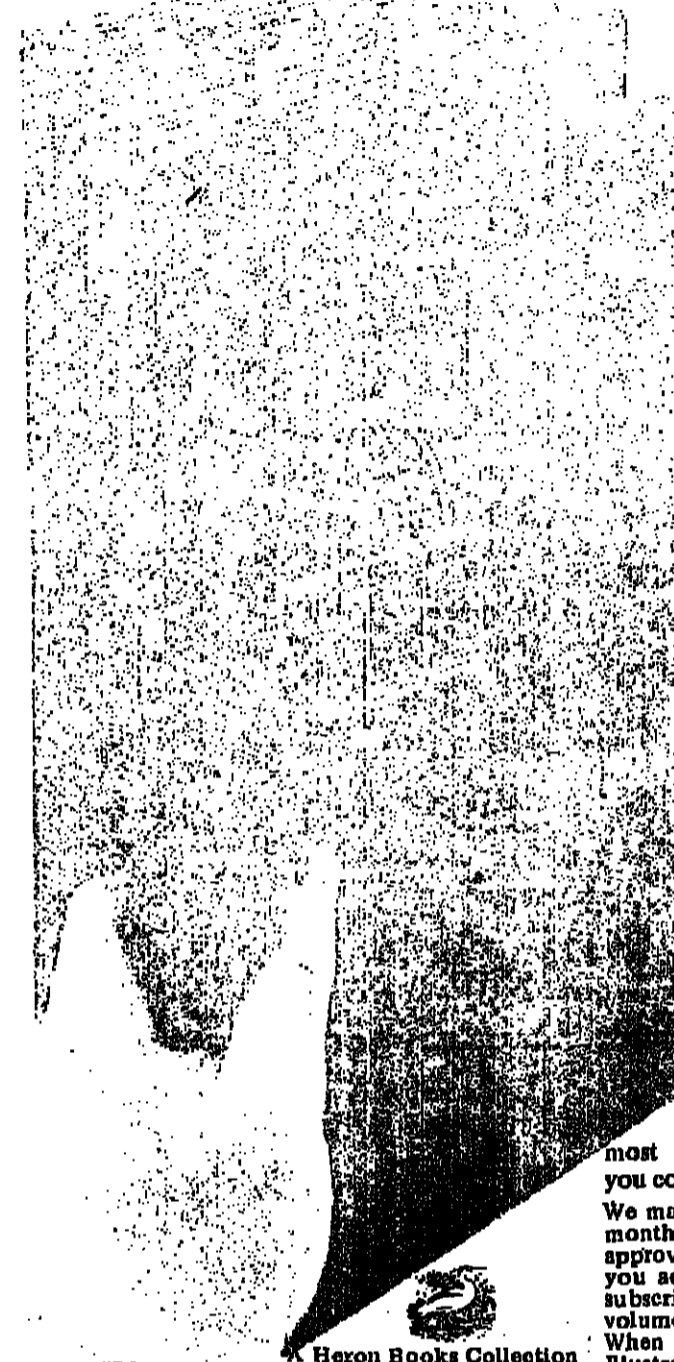
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The Spy case puzzle



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What made him do it?

Post reporter YA'ACOV FRIEDLER looks into the past of Ehud (Udi) Adiv, the ex-paratrooper from kibbutz Gan Shmuel who has become the central figure in the current espionage case.

TEMPERED though Israel is to recurrent casualties on the borders and from terror outrages, the discovery of an espionage and terror ring in which Jews were involved as well as Arabs shocked the country. The presence among the arrested suspects of Ehud (Udi) Adiv, second-generation sabra and kibbutznik, made the blow all the more staggering. Here, outwardly at least, was a quintessential sabra. Tall, well-built, athletic, with an easy smile, attractive to girls, a former paratrooper, now a university student and league basketball player, Udi appeared to have everything going for him. Why the 26-year-old son of an intellectual Labour-Zionist family made his way into the ranks of the way-out left fringe and finally crossed the line to the terrorists is what many Israelis were asking themselves this week.

"I feel as though my own son had gone wrong," said the driver of the taxi that took me to Udi's kibbutz, Gan Shmuel, on Tuesday. "It gives me a hollow feeling in the stomach and at the same time makes me hopping mad."

When we arrived at what is regarded as the show-piece of the Kibbutz Artzi movement of Hashomer Hatzair, Udi's parents — his father Uriel, who has held leading jobs in the kibbutz movement, and his psychologist-educationalist mother — absolutely refused to see any more journalists.

"We respect their decision to nurse their grief undisturbed," said kibbutz secretary Ran Cohen, himself a member of Shai (the New Israel Left). He could not give me an interview either, as he was tied up with a session of the kibbutz leaders to formulate the settlement's stand on the case. Nor was anybody else eager, or even willing, to talk.

"We did not expect this kind of publicity," a veteran member told me. A young man called out: "Don't talk to him, he's a newspaperman." I could understand

them. Their grief and embarrassment is surely shared by every Israeli.

Nevertheless, I was able to engage one veteran in conversation. I learned that Udi grew up at a difficult and stormy period for the Mapam kibbutz, which was established in 1927, almost half a century ago. In the early fifties "some of our best members" resigned to go further left with Dr. Saah (Israel Communist), to follow the Stalinist line. The kibbutz amended its collective ideology following the infamous Leningrad "Jewish doctors' trial."

This had been a great shock at the time to all the left-wing groups in Israel. Today "we tolerate every shade of Zionist Socialism. But those are the essentials. A member joining Rakah (New Communists) on the left or Herut on the right must take the consequences."

"Now," my informant told me, "we are agonizing about whether to finance a defence for Udi. It isn't a simple question. Not because he left the kibbutz a few years ago, for we owe it to his parents; but among our 200 families there are some who lost their sons and husbands in the service of Israel, some of them killed by the very Syrians Udi apparently worked for."

He might have added that it was a member of Gan Shmuel, 19-year-old Uri Han, who died a hero's death in a Damascus prison 18 years ago. He chose to kill himself when he feared

he could no longer stand up to the torture, rather than give away the four comrades caught with him on a secret army mission across the Syrian border. When his body was brought back to Israel, a little note, "I didn't commit treason," was found tied between his toes.

"We educate our children to be involved," and that means they must walk a tight-roped line, unfortunately, one of them has fallen off on the wrong side," was one of the explanations I was given. But there is more to it than that.

The kibbutz thrives on ideology, "and we hold that 'Thou shalt not live by the sword,' that somehow we must find a way of living in peace with our Arab neighbours. We take the long view. I do not believe that Israel can live for ever, as an island in a sea of Arab enmity. We must come to terms with them, return territory as the price of peace."

Udi was brought up on this ideology and his parents are among the more leftist members. "But we did not educate our children to treason; just the contrary. We expected all sorts of problems, but not this." He shook his head sadly.

Udi completed his two years' army service with the paratroops in 1966, with the rank of corporal. During the Six Day War he was recalled and was with the paratroops who broke into the Old City of Jerusalem

through the Lions' Gate. Of this unit of 30, only six came through alive and unhurt. According to his mother, he returned a "different person," broken by so much bloodshed and by the cruelty of war.

"Some react by wanting to knife every Arab they meet; some may go the other way and join the Arabs, as Udi seems to have done. Who can say which is done? Ask my companion."

In any case, after 1967 Udi turned progressively further left and was soon a member of Shai, went on to Matzpen, and then further left into the "Maoist Revolutionary Communist Alliance." Finally, when that did not seem sufficiently revolutionary for him, he founded the "Revolutionary Communist Alliance — Red Front," together with Dan Vered, now also behind bars as a suspected ring member.

During this period of his leftist evolution he took part in Matzpen demonstrations; was arrested for distributing their leaflets to Arabs; allegedly helped to deface a Six Day War memorial in Hadera; allegedly "behaved conspicuously as though to warn the Fatah," when he was a member of an army ambush in the Jordan Valley while on reserve duty during the "war of attrition," made public protests against army service; and is said to have called for armed revolt.

One day nearly four years ago he voiced support for the Fatah, and thus crossed beyond the further border of Zionist Socialism. This obliged him to leave the kib-

butz. He joined up with Dan Vered, a Technion M.Sc. and teacher of mathematics in Kfar Saba, who, during his graduate studies in the U.S., had got involved with the S.D.S. (Students for Democratic Society) movement, and also found Matzpen "not revolutionary enough." When Daniel Cohn-Bendit, leader of France's radical students, came to Israel, Udi met him and even took him home to Gan Shmuel.

Udi, who had completed high school in the kibbutz, decided to study at Haifa University although according to his friends — "but he had no real friends, no deep friendships" — he was pessimistic about the role of intellectualism in the struggle to improve the world.

"He was very conscious of the Holocaust and Nazism, and often said that all the Jewish intellectuals could do nothing to prevent it," said Shai of Kibbutz Pafkim, who studied philosophy with Udi at the university and is considered as good a friend as Udi is capable of making. We were talking in the Students' Union, where Shai acts as culture organizer. They first met when, with 21 other kibbutzniks, they joined a pre-university preparatory course in Haifa three years ago.

All the bachelors lived together, in adjoining rooms, at the students' hostel and the married couples joined up for social and cultural activities. All except Udi. He lived alone in a rented room, kept himself to himself and never (Continued on page 4)

ANATOMY OF TREASON

by Mark Segal, Post Political Reporter

TREASON has always had an extra dimension of horror for Jews. Jewish history has been one long tale of confrontation and survival between a small people and mighty oppressors — whether empires, churches or the more contemporary tyrants. The concept of loyalty took priority and those who disregarded it became outcasts.

Yet alongside the burning faith that survived the auto-da-fé, the pogrom and the holocaust, there has run through the veins of the community the poison of Jewish self-hatred, self-contempt. It goes all the way back to Yosef Ben-Mattityahu, who joined the Romans against his own folk, changing his name to Josephus Flavius, and emerging as a respected historian.

One has to reach back into history, to my mind, to understand the measure of the shock felt throughout Israel following the revelation of the alleged share of four Israeli Jews in a Syrian spy-and-sabotage ring. It was the first time that Jews in Israel were ready for ideological reasons to take up arms together with the cruellest of our enemies in order to wreak havoc against our society.

It is one thing, after all, to sit in a Tel Aviv cafe or a kibbutz dining hall and engage in an acrimonious debate on the nature of Zionism, or to demonstrate in the streets against government policy, and a different one altogether to give an enemy intelligence officer information that could mean sending army comrades to their deaths.

Despite citizenship we shall be obliged to differentiate between Jewish and Arab participants in the spy ring. I take the liberty of quoting from the "Ha'aretz"

military correspondent, Zeev Shiff, who recalled, in a recent article, what he heard six years ago during a conversation in Ramle prison between Ottoman Egyptian "journalist" sentenced "third man" who was linked with the events in Cairo that precipitated the historic quarrel of the "Lavon affair" as to who had "given the order." Ottoman said: "You cannot compare an Arab sentenced for breaches of security to a Jew convicted on the same charges. The Arab did his duty. He is a hero. The Jew is a traitor and should be punished with all possible severity." As Shiff noted — the Arabs who have now been arrested are liable to be charged with grave breaches of the law, while the Jews will be charged with treason.

In the late 1920s, early '30s, Jewish communists aligned themselves with the notorious Muffa gangs which set out to destroy the Jewish community and defeat the Zionist cause. Other instances of ideological treason that have become known since the state was born were in the service of the Soviet Union of other communist states. This new spy ring is, however, the first instance of Jews actively serving an Arab state for ideological reasons.

THE tale of Israel Beer could provide material for a good spy movie. He was an intellectual con-man of tremendous veracity and inventiveness, who finally fell victim to his own over-confidence. Beer reached this country after the world war

broke out, and came to public notice after publishing two articles on military affairs in "Davar." He had begun to write on military subjects as a schoolboy in Vienna, successfully passing himself off as an expert. At that time — it was explained to me rather sheepishly, I may note — "anyone who would put two words together on military affairs and doctrines was considered a big expert." This military commentator who had never been a soldier, invented for the Hagannah a military background starting with graduation from the Vienna Military Academy and including active service with the Austrian section of the International Brigade in Spain.

When the Israel army was formed in 1948 he had the rank of Sgan-Aluf. However, as the Hagannah settled into the organized patterns of the Israel Defence Forces, Beer found himself outside and not deputy chief of staff as he had hoped. Apart from writing on military affairs, Beer could not find the place in the hierarchy he believed his due.

The process during which he became a Soviet agent was a gradual one, as the Russians began to push on the lever provided them by his frustration, giving him a feeling of importance, influence and success. He was caught in the end exchanging briefcases with a member of the Soviet diplomatic staff.

The next case was that of Aharon Cohen, who personified the frustration resulting from the clash between rising personal expectations and concrete realities. This founding member of Hashomer Hatzair Kibbutz Sha'ar

Ha'amakim carved out a reputation as a student and writer on Arab affairs. His own party, Mapam, viewed him as a crypto-Communist, and he was limited in his sphere of action. His contacts with a Soviet agent came just after Mapam emerged from its pro-Stalinist period, and some degree of suspicion clouded the national atmosphere. The first step on his own slippery slope was made in an ostensibly innocent manner, when Cohen went to borrow a book from the library of the delegation of the Russian Scientific Academy in Jerusalem. The Russians soon buttoned onto him, with some benefit to their political intelligence. Both Beer and Cohen, may well have persuaded themselves that they were "creating valuable contacts with Russia," and while vanity led them astray, neither would probably have been ready to harm or endanger Israel consciously. In other words: "I know better what is good for you all."

ANOTHER case altogether was "The Third Man" — one of the villains in the national rogues' gallery. Now living comfortably in Los Angeles, he was held responsible at the time (in the '50s) for betraying an Israeli spy ring in Cairo, causing the death or imprisonment of a number of persons.

But the latest case is something quite different, reflecting the impact of the intellectual fashions of the 1960s on this country. The two focal personalities are the interesting ones — Adiv and Vered — while the cases of Yehzekel Cohen, the ex-"Black Panther" and David Kupfer, the

ex-convict, are easier to comprehend.

Adiv, the ordinary sabra kibbutznik, and Vered, the intellectual only son of a well-to-do family in Ramat Gan, emulated the extremist philosophies that have been in vogue throughout the west. According to people who know Vered's family and some of his teachers at Tel Aviv University, he was a brilliant student imbued with a sense of intellectual arrogance, almost of being a superman. He became a convert to the credo of "permanent revolution" while attending an American university.

They adopted the concepts of those Israeli Arabs who started out as Communists and moved on to embrace Arab ultra-nationalism. Both first joined "Matzpen" which rejects the right of Jewish self-determination but recognizes the "justice" of Arab terrorism.

For a better understanding of the motivation, one can do no better than read up on the basic influences, such as the late 19th century Russian anarchist Sergei Nechayev. Although he was not the first in history to advocate political action combined with individual terrorism, Nechayev was the first to champion, in the words of Albert Camus in "The Rebel," the notion that revolution should be explicitly separated from love and friendship. "Nechayev's originality thus lies in justifying the violence done to one's brothers."

In a recent issue of "Encounter," Prof. Michael Confino of Tel Aviv University published for the first time a letter to Nechayev from his older friend and mentor, Michael Bakunin, which attacked this founder of revolutionary terrorism: "You wished to make your own truly extreme fanaticism into a rule of common life. You wish for... a total negation of nature, man and society."

The words ring as fresh as this week's headlines.

Udi Adiv

(Continued from page 3)

joined us. At best, you can talk to him, that's as close as you can get. He's pleasant to talk to, quiet and intelligent, but you could never make real contacts with him.

At the time he was still a member of Matzpen, though he did not make a big fuss about it, and gradually he moved further left. He did not attend classes regularly, and "he studied rather leisurely, taking it easy, one course, Philosophy, at a time, while most of us took two or three to finish our B.A."

"He did not express himself much in class, but his opinions were clear though he never argued. He took no part in any student activities, he kept himself to himself. So much so that few students really remember him. . . .

"I never heard him advocating violence," said Shai. "I believe he was naive, and as far as I could make out he was against killing, though he supported anti-establishment ideology. He changed lodgings frequently — six or eight times during the past year — and we never really knew where he lived. He changed girlfriends, too, apparently not seeming to get deeply involved."

Now, of course, Shai and his friends are wondering whether there was more to these frequent changes than they suspected at the time. They also believe that he was living with an older woman, a divorcee, who apparently supported him, "because he had no other means of support. The few pounds he earned from training the Hapoel junior basketball team on Mt. Carmel were not enough."

Shai told me that Udi sometimes talked about "the world revolution," which he thought would not start in the West ("it's too corrupt") but from the new nations of the "Third World."

This fits in with what I was told at the kibbutz, that "Udi considered Gan Shmuel too affluent for him, with its canning plant exporting \$4m. annually, and its prosperous farming."

"But, though he always opposed violence, he did consider any means permissible to destroy the Establishment that he thought stood for violence in our conflict with the Arabs," Shai told me. On this level, he supported the return of the territories, the establishment of a Palestinian nation and coexistence with it.

In Haifa University, I was told, Udi found "an ideal background for his leftist views. We have 480 Arab students, more than any other university, and the biggest concentration of extreme leftists, including Shai, Matzpen, Red Bronx and Rakah members."

But above all, anyone who knew him remembers him as "an apathetic type," never getting really excited or making a real effort in any field. Even in his beloved basketball, the University sports organizer, Mickey Horzig, told me.

"He was a good player but lazy. He was a closed character, hardly spoke at all, and never shouted. He was also a 100 per cent fair player, distressed if he fouled — which in basketball is inevitable — and never argued with the referee."

A girl who sat next to Udi in the Philosophy class for two years told me that though he was "outstandingly good looking and attractive, he suffered from a marked lack of self-confidence." So much so that he would sometimes stammer in class.

I received a similar description from Aharon Mehraz, manager of the Mt. Carmel Hapoel league team, of which Udi was a member until his arrest.

"A nice boy, never shouted, a good player but apathetic to his surroundings. He never really exerted himself, even in games. He didn't take the game sufficiently to heart to really give it everything." Whenever there was an argument, "he always said, 'There's no need to come to

blows, we can settle it quietly."

Was he surprised at Udi's arrest? "Astounded. I still can't believe it. None of us can. He would have been the last person we'd have suspected." Nevertheless, "there was something missing in him somewhere. If you looked deep into his eyes, you got the impression that he was not with us. Maybe if the doctors examine him, they'll find something wrong."

"NO contact." Is how the Dean of Students, Rabbi Bernard Och, also remembers Udi, who was remarkable only for his physique

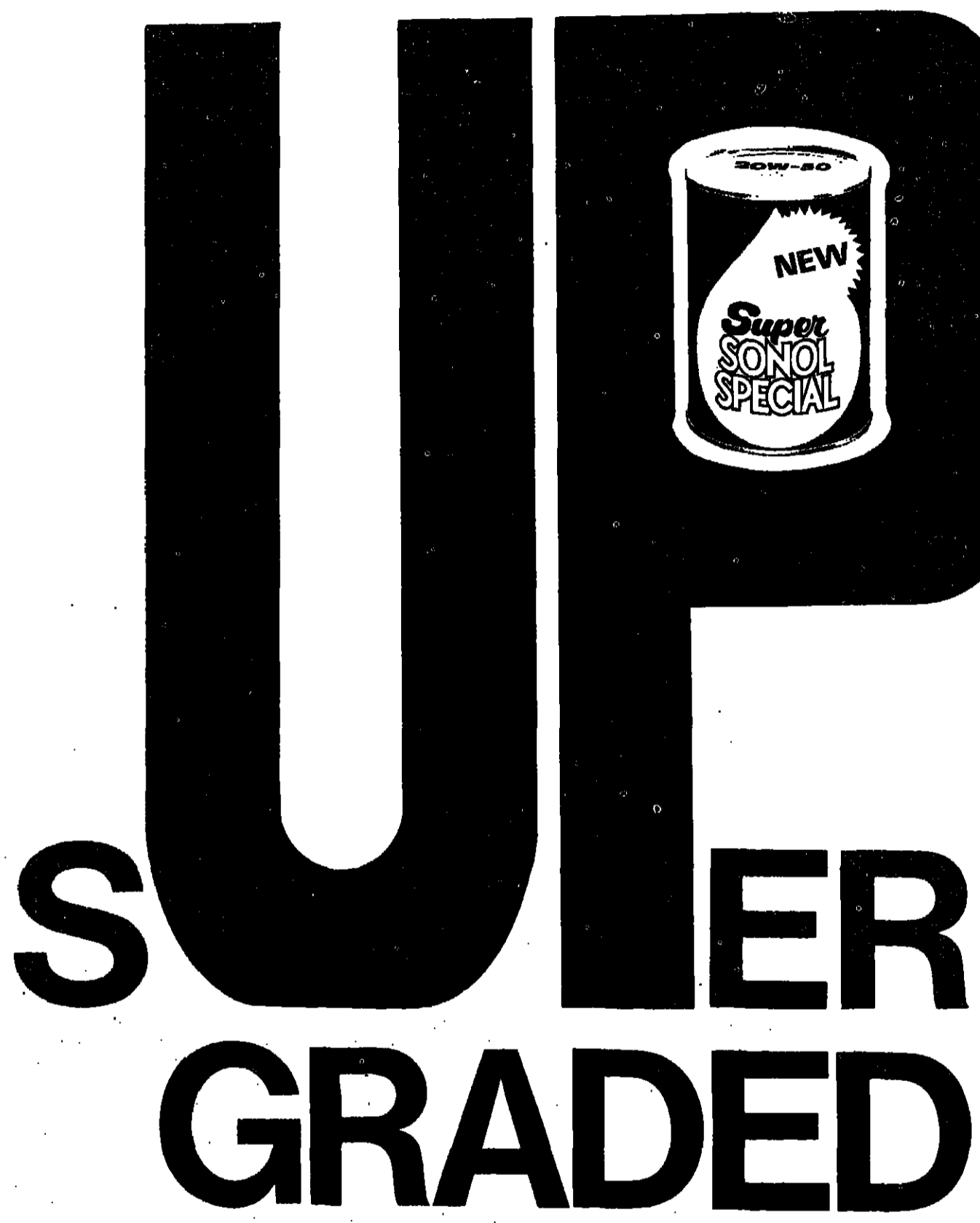
and looks. "No contact with students or with teachers." How could he have done what he allegedly did? "It's tragic, but that's what the parents of good Jewish boys in the U.S. ask themselves too. Perhaps sooner or later these things are bound to happen in the affluent societies."

THIS, then, is the backdrop to Udi Adiv's progress from Zionist Socialism through the marginal left to alleged membership in a Syrian-operated espionage and sabotage ring.

His story is a painful tragedy, and many of those I talked to are convinced that "there must have been something wrong, something unbalanced, almost schizophrenic" in the character of the "pleasant, quiet boy" who was apparently willing to join an enemy terrorist organization. They have no other explanation.

Udi's record, as released by the authorities so far, is certainly grim enough to pull up short other starry-eyed youngsters for whom Israel is too small for consideration in the greater context of "world revolution." He visited Damascus to meet the operator of the ring in September, and

received training in the use of arms and a radio transmitter, and in the arts of sabotage. He allegedly admitted that he told the Syrians "all he knew" about arm-bases and units, training methods and types of arms; identification of units and their locations; the structure of the paratroop corps; details of select reconnaissance commando units and methods of ambush; and sophisticated equipment used to fight Fatah infiltration. In addition, he gave information about radar installations, airfields, power stations and industrial plants "worth bombing."



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THE TAX BURDEN



by Joseph Voet

I LIKE taxes when they are not too high," is a saying attributed to the famous English poet Lord Byron. I have no intention of quarrelling with his lordship's loves and likes, but would humbly observe that his aphorism leaves the crucial question unresolved: when are taxes too high?

What was levied from the complaining English public in Lord Byron's day is only a tiny fraction of the important slices of everybody's income that all progressive governments demand today from their grumbling citizens. Generally speaking, the tax grievances of previous generations seem ludicrously overblown by contemporary standards. The reason for the 19th century Dutch rebellion against their Spanish overlords was the imposition of the "hands penning." In modern language this was a modest value added tax of ten per cent only.

What are taxes? In the widest meaning of this hated word, taxes are the manifold contributions, levies, duties, and tolls the government — or in a more general sense "the authorities" — forces the citizen to pay. Although, strictly speaking, compulsory loans are not taxes, as they are repaid with interest, their psychological impact on the payer is about the same.

WHY do the authorities raise taxes? First and foremost simply because they need a great deal of money for the manifold services they supply. Services the citizens want, in some cases, clamour to receive; services the chosen representatives of those same citizens who form the Knesset have demanded. It is only natural that these representatives vote for the taxes which must provide the means to pay for the services.

But paying for the ever-rising financial demands of the state is not the only aim of taxes. They are also an important instrument of economic and social policy.

Taxes, more especially import duties, protect many branches of the economy, producing important and welcome additional income for the coffers of the Treasury. When the economy is booming and there is too much money running after too few goods, compulsory loans are sometimes introduced to limit the amount of money in circulation, thereby moderating demand. The loans, so it is thought, will, when they are eventually repaid, provide additional purchasing power which can be most welcome in times of diminishing demand from the public.

Protective role
 Taxes are also a most important instrument of social policy. Our progressive tax system aims at a fairly radical redistribution of income. The rich contribute far more to the budget of the State than the less well-to-do. The important and growing inequality of incomes — a direct result of our semi-capitalist system of production — being not in harmony with the social ideals of our society, commits Israel, like most countries nowadays, to progressive taxation.

This variety of aims has produced in a short time a multitude of taxes. Some are simple "costs of services rendered," others are protective duties. Some are flat rates; others are steeply progressive and mirabile dictu, there are also degressive taxes.

THERE is, for a start, income tax. Receipts from this tax alone rose from a modest IL2m. in 1949/50 to a staggering IL4,000m. today, a pretty impressive figure, even allowing for the increase in the value of the Israeli pound. Roughly a quarter of the total is contributed by business firms, about one-third by the self-employed and the remainder —

nearly a half — by employees. Because it is less progressive than in some other countries — Britain and Holland, for example — the tax bears most heavily on people of average means: the very poor have high ethical standards, practice it without too much pain.

Even more important to the Treasury than income tax are the receipts from customs and excise duties and from purchase and property taxes. There are in addition the levies of the National Insurance Institute — a tax in all but name, which, oddly enough, penalizes the poor more than the rich — the foreign travel tax, the entertainment tax, the revenue stamp tax, and the defence stamp tax. And registry and licence fees, and local authority rates as well.

All these add up to a very heavy tax burden. Indeed, it is no exaggeration — nor any great discovery either — to say that Israel is one of the most heavily taxed countries in the world. Especially its medium income groups.

Tax systems
 There are various methods of raising taxes. We can roughly distinguish between three systems which have come to be known by their initials: PAAAY, or Pay After A Year; PAYE, or Pay As You Earn; and PAYS, or Pay As You Spend.

PAAAY, or pay after a year, is mostly income tax to be paid on the basis of tax returns, resulting in an important time lag between earning the income and paying the tax. This is certainly a disadvantage both for the taxpayer and for the recipient, the state. Increasingly, therefore, taxes are deducted by employers from wages and salaries as are National Insurance contributions and compulsory loans.

This form of taxation is known as PAYE or pay as you earn. It produces paystips which show wide differences between gross and net earnings; sometimes the net amount received is less than half the wage or salary the employer pays. This wide discrepancy between gross and net causes some of the Israeli's worst grumbles. Why should I work so hard if Mr. Sapir is going to take away the major part of my increased earnings?

The tax people have recognized the validity of this argument, and have therefore granted all kind of exemptions. Overtime is taxed less than normal earnings; capital gains on the Stock Exchange are not taxed at all; share dividends have a tax ceiling of 26 per cent only, regardless of the owner's total income; people working in "difficult areas" get special tax treatment, and so on. The latest exemption is a tax ceiling on the extra income earned when "moonlighting" on harvesting the citrus crop. This is complicating the tax system unduly. For once a preference is granted to some special group, it is very difficult to get the privilege cancelled.

Avoidance schemes
 All kinds of schemes are invented to avoid paying taxes, some legal, others illegal. The

tax evasion disease is widespread in this country. It has infected all strata of our society, the rich as well as the poor. Members of honoured professions, teachers and physicians, which are supposed to have high ethical standards, practice tax evasion on a huge scale by accepting only cash payments, without receipts, for lessons or professional consultations. When such a situation is accepted as normal, and shrugged off with an indifferent "that's how it is," this is a clear indication that there is something wrong with the tax system, or at least with the manner taxes are collected.

The many deductions on the payroll, and the size of the resulting gap between gross and net income, have also been the cause of some of our strikes, workers objecting less to the unsatisfactory size of a pay increase than to the tax that will be deducted from it. This is clearly not the intention of any tax system, which should stimulate and not curtail, or even strangle, production.

Last, but not least, there are the taxes, mostly customs dues and purchase tax, that are paid only when people actually buy the goods. This is PAYS or pay as you spend.

Reform needed
 It would be presumptuous of me to pretend that I can produce any simple tax reforms acceptable to all sections of the population. The only thing possible at this juncture is to suggest that it would be sensible to lower direct taxes of the PAYE type, with its hateful gap between gross and net, and to raise the

Serious defect
 A serious drawback of PAYS is the fact that everyone who buys pays the same tax, regardless of income. Rich and poor are taxed equally. This is obviously in direct contradiction to the principle Israel is committed to: progressive taxation. This discrepancy can be reduced, as we are already doing with great ingenuity, by taxing some articles much more heavily than others, though this in turn leads to disagreement between groups — usually interested parties — who feel that they are being unfairly taxed and the authorities.

THAT our entire complicated and cumbersome tax edifice is badly in need of a basic overhaul is an accepted fact. The Asher Committee, named after the eminent judge and tax expert who was appointed its chairman, was commissioned to do just that.

indirect taxes of the PAYS category. By making a sharp differentiation between the rates levied on the normal necessities of life and those levied on luxury goods, those taxes can be made more "progressive."

I would also advocate a speedy introduction of the Value Added Tax (VAT). This PAY-type tax, which would produce important revenue, would make possible a lowering of payroll deductions. The administrative implications of the VAT, are, in my opinion, a blessing in disguise. It is high time that all businesses in this country were obliged to conduct themselves on a properly administered basis, however simple. This might be difficult at the start; but in the long run, not only the state and society, but the businesses themselves, would benefit.

National insurance
 A third, less popular, suggestion may be the abolition of the National Insurance contribution as a separate deduction. All the benefits of the National Insurance Institute can be financed directly by the Treasury. The present situation, in which the Institute is quasi-independent because it collects its own income and pays out its benefits, exists on paper only. All the money the Institute collects is paid over to the Treasury; all the payments it makes are guaranteed by the State. By paying the benefits from state income, the regressive character of the compulsory contributions to the National Insurance Institute would disappear. This would be a major advantage.

Finally, compulsory loans are no longer so important for our economy as to require the continued maintenance of the lumbering machinery connected with them. The sooner we get rid of this burden, which makes sense in a temporary war situation, but is self-defeating when this state of affairs seems to have become permanent, the better.

But even if the Asher Committee agrees to many possible simplifications of our tax system, and even if the Treasury decides to accept their recommendations, it will take many years to execute the long-overdue reforms. They are, however, necessary to prevent the disturbances the present overburdened and outdated system creates in the economy and to raise the country's present very low tax morale.

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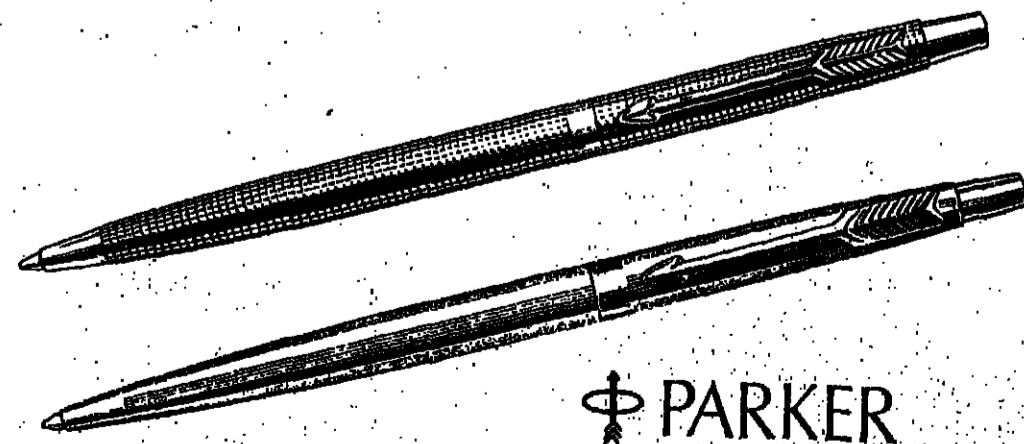
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Gabriella Rosenthal visits
an auction
of unclaimed articles
at Jerusalem's Mahane Yehuda
police station.

TO THE HIGHEST BIDDER



Auctioneer Ze'ev Sa'ad at the centre of the action.

"PEOPLE don't realize how many objects are turned in to us, and are just never claimed," says Staff-Sergeant Avraham Gabbai, in charge of the Jerusalem Police Lost and Found Department, as, with a sigh, he attaches a tag to a well-worn plastic spectacle case and double-enters it in his ledgers. No one will bother about the thing, but every object — jewel case or odd empty purse — is handled, classified and stored with the same meticulous care. (But, who, one wonders, could have lost several metres of heavy-duty iron chain, and who, even more puzzling, would have picked it up and carried it to the station in the Russian Compound?)

for her seven-year-old. He intimated that as far as he knew, there was no such item in the present batch; but she stayed on anyway, seeing that it turned out that her father had worked with Mr. Sa'ad, and maybe because she too, like the rest of us, was already somewhat mesmerized by the prospect.

Another civilian, obviously a scribe, now sat down next to S/Sgt. Gabbai. Mr. Sa'ad took his place at the head of the table and the second sergeant spread a newspaper flatly on the top step of a small staircase before sitting down on it. A constable came with a very tattered old coffee pot held by a makeshift wire handle. I guess we all shared the grateful feeling that the Force certainly does not waste public money.

Coffee break

And what happens to the abandoned finds? The office is small, shelf space limited, the influx of articles continuous. They are sold every six or eight weeks at a public auction at the Mahane Yehuda police station. The next one is on Tuesday at 8 a.m.

Tuesday morning I told myself that it would be a good opportunity of picking up some fresh vegetables at the nearby market. I walked into the police station at the specified hour. The yard was just being got ready and part of it was fenced off with barriers. I recognized S/Sgt. Gabbai who, with another sergeant, was using a rather dilapidated bench to an office table. Both were mature gentlemen of great distinction, looking rather like career diplomats or visiting professors.

Dapper auctioneer

They were soon joined by a cheerful, bespectacled civilian wearing a little black hat pushed well back off his forehead, and an open-necked white shirt under his pullover. This was Mr. Ze'ev Sa'ad, a dapper pensioner of upright bearing with an inexhaustible fund of good humour and pithy wit, who conducts these affairs with the virtuosity of a veteran showman.

The public, so far, consisted of a few elderly men with shopping baskets, a cheerful, plump housewife, and a couple of young men who seemed to have time on their hands. Over the barrier, the housewife confided to Mr. Sa'ad that she was looking for a bicycle

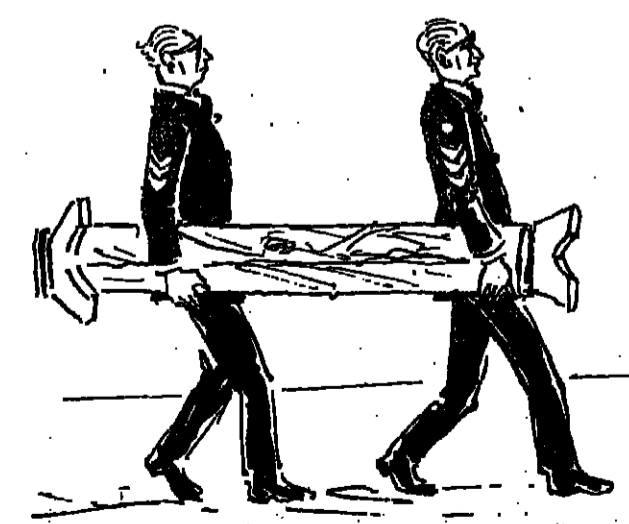
accepted following a deal. No deposits. No refunds. Payment in cash only. No cheques, no promissory notes, no dinars, no pounds sterling, no dollars.

"What, not even dollars?" "Israel pounds exclusively." And glibly, he repeated the speech in Arabic and then in English.

"Now in Moroccan!" "Rasajal ve Imara'a," retorted Mr. Sa'ad, quite unfazed, and waved his hand as the constable deposited the first lot at his feet — a tool-box with some usable contents.

To start the bidding, Mr. Sa'ad named a sum one-third of its estimated value. It went for IL12 to a stout neat little man with a pitch-black moustache. An ancient wristwatch — "in perfect working order, it would make an impressive bar mitzva present!" — was acquired by one of the pensioners.

Next came an oblong container out of which emerged a sort of flashlight — "a photo-electronic device, ladies and gentlemen" — a tube of mysterious salve, a padlock, an assortment of electric plugs and a small water-holding device. This lot was snapped up by a serious-faced young man for IL15, and it gave us the feeling of having missed the bargain of a lifetime. It was perhaps under this spell that the housewife who had been looking for a child's bicycle found herself the owner of a portable electricity meter, which she swung from her shoulder. "Oh, look, a tourist!" called out someone derisively.



Dignified policemen carry bench to auction site.

Now appeared a bundle of what was revealed to be two worn-out overcoats, a tattered knitted comforter, an umbrella, a velvet bag out of which came a small doll and a pipe. Mr. Sa'ad opened and closed the umbrella as if to show off all its qualities, though he had not foreseen that it was also prone to shed its handle.

"That's nothing, it can be mended," said he, unabashed, and extolled the snug warmth of the coats, which, hung out and crushed, would give the new owner not only comfort but allure as well. A Hassid in traditional garb got the lot for IL25.

Bags appear in a variety of shapes and sizes, some of their contents are tantalizingly displayed — bunch pouches and flowery sun-hats, bundles of sunglasses, purses and pocket-books, packets of sweets, pairs of shoes, a pick-axe. This last finds no taker.

* * *

THE bidding now gets really brisk, and, after a while, two buyers, admitted even inside the fenced-off area, are pitted against each other to the virtual exclusion of everyone else. Three, really, for one is the neat, roly-poly little man with the moustache, who now sits beside his neat roly-poly wife, to whom he turns for approval, before every new bid. Opposite him, a tall, sun-burnt man with a shock of black hair falling over his forehead leans languidly against the wall. With his air of absent-minded contempt and tight, low-belted jeans, he looks much like the handsome villain in a Western. The eyes of the couple, follow each item displayed, but he hardly deigns to look at the stuff. And while his opponents' bids ring out in hoarse excitement, he never raises his voice and only signals with a finger when he wishes to clinch a deal.

Finders keepers

Sometimes he squats nimbly to disentangle the contents of some bag that had only been hinted at as "extremely worthwhile" — shoes, ladies dresses, purses and more purses. In one there is a wedding ring — finders keepers, but any keys are immediately handed over to the sergeant in charge. He also finds some newspaper, a tambourine drum, a bundle of pocket-books and a parcel of 500 nylon bags.

Pressing against the barriers, the public follows it all with utter fascination. I am no less emotionally involved.

"Get off, don't push me!" "Me, push you? You think I enjoy being squeezed against you? If you were a girl now..." "Hey," says a hefty party to one of the yeshiva boys, "get out of here. You don't buy anyway! You take away the room of serious people!"

But the peaches-and-cream lad with the corkscrew earlocks only with the round black hat, and grips the barrier tighter. He couldn't get out even if he wanted, for half the market population now seems to be massed behind him.

Again a sack is carried out, and a blue silk umbrella is displayed.

"Has this one got a handle?" "A handle and everything!" "Maybe only three holes?" A fine umbrella indeed and a bait for whatever else is hidden in the bag.

'No handling'

"No handling," Mr. Sa'ad reminds the competitors, and the couple shell out another IL40, sight mostly unseen. Handsome villain goes over and glances at the loot and gives a little grunt of commiseration.

Minutes later, to the admiration of the public, he nonchalantly counts out IL120 for a man's fleeced-lined leather coat that goes with an elegant mountaineer's rucksack. The rucksack is half open and among other items can be glimpsed an expensive book. I'd swear it was Yadin's "Bar Kochba."

I thanked my lucky stars that I didn't know about the cash clause beforehand and had only my market money on me. Otherwise I might have bid for a quite nice looking overnight bag and found myself saddled with a green bathing suit, somewhat faded, an almost complete manure set, a photograph album, a bicycle pump and two pairs of ballet shoes. The thought of what I would have actually done with it all jerked me out of the mass hypnosis, and I slunk off as unobtrusively as I could, felting to ignore the disgruntled comments at the disturbance.

When I was sitting in the Navah cafe downtown, refreshment myself with an espresso, it suddenly occurred to me that I had entirely forgotten about the vegetables. And no wonder.

The HIGH cost of GROWTH

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חדרים להשכרה
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במחון 45

חדרים להשכרה
ROOMS TO LET
במחון 45

Ya'acov Ardon describes Nahariya today, in the sixth of a series of articles on Israeli cities and their mayors.

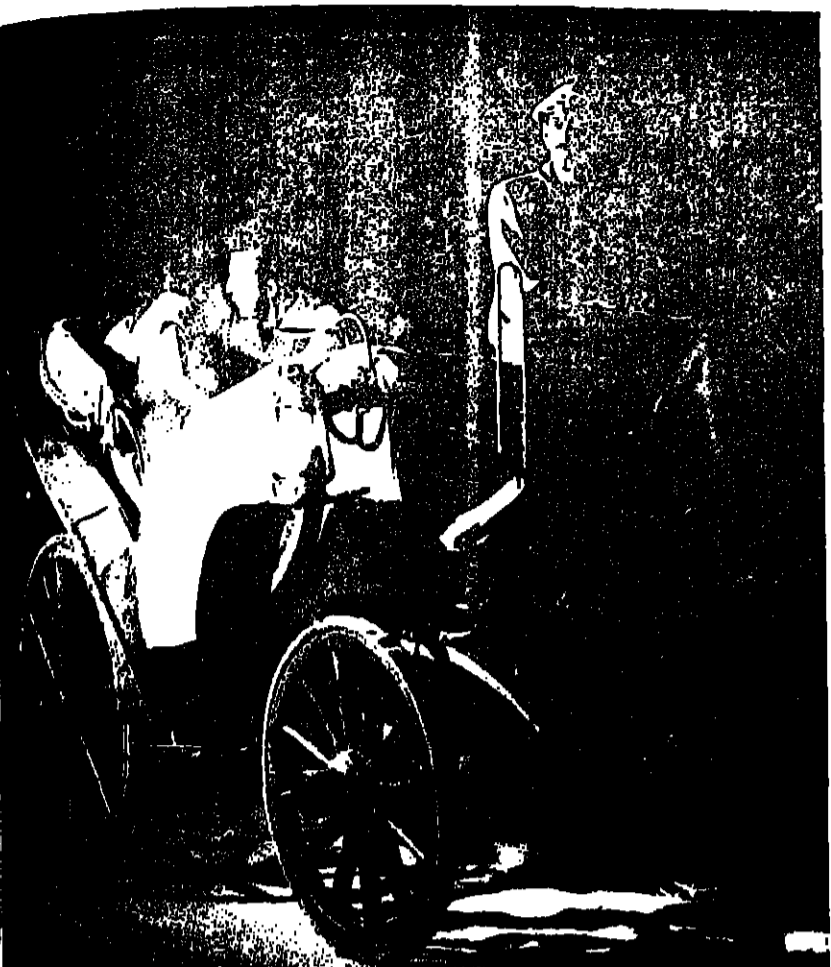
CYCLING keeps Nahariya trim. Their coastal town is almost as flat as the Dutch or Danish plains and, like them, teems with bicycles carrying old and young, male and female, without noise or fumes. They give the placid streets a friendly, neighbourly look. They also seem to keep their riders slim. Bicycles are among the few things left over from Nahariya's early days. Of the 40 or so German-born founding fathers and mothers of 1935 and their children, few are left; later arrivals outnumber them by about 20 to 1. Gone with them are their dedication to the pursuit of perfection; their linear planning, regard for pleasant surroundings and fastidious cleanliness; their almost religious worship of trees and gardens; their notorious courtesy. They came to settle as smallholders, supported by nothing but their own hard work on small farms, but they never lost the serene urbanity they had brought with them. They maintained it in running the little pensions they opened later on to take in summer guests and earn a little more over two or three months, in their civic behaviour, a bit stilted and ridicule-provoking on the surface, but respect-

ed underneath. Left over also are the tall eucalyptus trees lining the length of the Ga'aton stream that runs east to west across the town and into the sea. The trees dispense shade and colour, a verdant memorial to the men who planted them. A few dozen of the small farms still survive, though most of the farmers have changed. They produce vegetables, fruit and flowers. Occasionally a tractor crosses the street to park among the lively traffic of cars. **Fading matron** But the change has been marked, and not for the better. The 1945 population of one thousand has grown to 30,000; the placid, pleasant village to a prosperous town with a Mediterranean look, the pretty teenager of the forties to a fading matron with traces of past promise. The Ga'aton stream that often overflowed its picturesque banks in temperamental outbursts after heavy winter rain has been confined in a widened, deepened, concrete channel, straight and dull as a ruler. It now looks more like an open conduit for the removal of drainage water. The simple, one-storey homes of the first settlers have been demolished and replaced by three- and four-storey houses made profitable by high land prices. Ga'aton Avenue is lined with faceless, graceless shops, Oriental restaurants, kiosks, empty crates, litter, parked cars. If this is the inevitable price of growth, Nahariya is paying it — plus a generous tip. By comparison with other towns, it still looks fairly clean and proper, respectable; contrasted with its own past, the picture is painful. Much green growth has been sacrificed to the builders; grey pavements and garish shops have displaced groves and gardens. Part of a small public park by the sea was to have been lopped off for a hotel project, but was saved by a petition of irate residents to the High Court. The Municipality retreated. Many citizens complain that the town council allows builders and business interests too much latitude. Labour Mayor Gershon Tatz, however, is unruffled. Two months ago, he was awarded the annual prize of the Local Authorities Centre for his 25-year record of management. He has well deserved it, if only for his

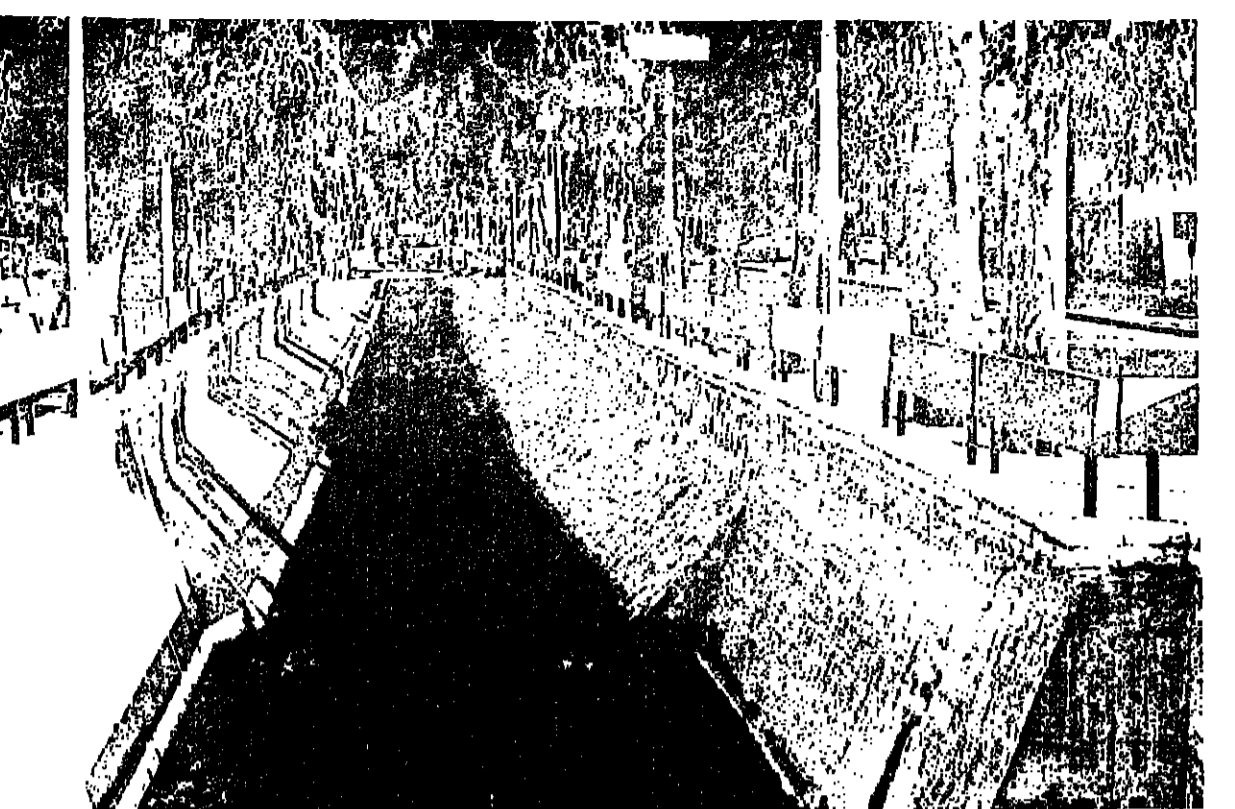
unequaled feat of staying at the top without a break and without a serious challenger in six elections, the first in 1942. Asked whether he would run again next year, he answers evasively that he has had enough. "I have asked the Party centre to release me. I want time for other things — for economic matters, for study. Twenty-five years is enough. But the Party centre doesn't agree." He is only 58 and in good health, even if he has not the strength to admit that he wants to stay at the head of the Labour Party's local list. Mayor Tatz is a skilful man. No opposition crosses swords with him in the 13-man town council. His seven-man Labour faction maintains a coalition with the three Gahal members and an Independent Liberal. Only the two N.R.P. members have no share of the cake. Mr. Tatz is in favour of direct elections and wants more power for mayors, less dependence on approval by the Ministry of the Interior "that have to be sought hat in hand." He sees tourism and industry as the basis for doubling Nahariya's population to 60,000 by the end of the decade. No less than 1,200 homes are in process of construction, 500 of them by

private contractors. "We took the initiative a few years ago and bought 150 dunams at the entrance to the town for development together with the Housing Ministry. We're going to build 1,000 apartments there, with a community centre for the whole of West Galilee." Hotels play a great role in Mayor Tatz' plans, because he foresees great possibilities for Nahariya in foreign tourism. **More hotels** "A beginning has already been made. Of the 1,500 rooms in the large and small hotels, only 400 have been recommended by the Ministry of Tourism as fit for foreign visitors. We must promote the construction of more. We have just signed an agreement for a 250-room hotel, a German investment, to go up on the beach. During the next five years, we hope to add 1,000 high-standard rooms. There is plenty of space for them on our seven-kilometre sea-front." It will certainly not take long for the area between Nahariya and Shavel Zion, three km. to the south, to be filled up. Some 1,500 dunams sold by Rascos to housing companies and the Nahariya municipality are enough for another 20,000 residents. Mr. Tatz predicts that most of them

will live on industry and tourism. He takes pride in the fact that the town's major plants — Isasbest, Moller Textiles, Icar Metal Works, Strauss Dairy, Zoglowek Meat Products — were stable during the recession and, along with a newcomer, Ergo Electrical Products, are now major exporters. The industrialists are cool when they talk of their mayor. They refer to his lack of interest, not to speak of active help. Isasbest and Icar set up a first-class trade school for 75 boys six years ago and maintain it at their own cost. Gershon Tatz has never visited it. Nor has he visited the plants of Icar (which employs 600 and has won an international reputation) or Dr. Richard Strauss, one of the town's first settlers. Icar's founder, Steve Werthelmer, points from his exceptionally clean plant to a refuse dump high-standard rooms. There is plenty of space for them on our seven-kilometre sea-front." It will certainly not take long for the area between Nahariya and Shavel Zion, three km. to the south, to be filled up. Some 1,500 dunams sold by Rascos to housing companies and the Nahariya municipality are enough for another 20,000 residents. Mr. Tatz predicts that most of them



Honeymooners in a horse-drawn carriage, now are a mainstay of Nahariya's tourist trade. Below, the city hall square. David Rubinger



The Ga'aton stream, lined with concrete to prevent flooding, now looks like an artificial canal as it runs through the town. Israel Sun—Gloria Salmi

(Continued from previous page) our interests," one of them said, leaving the distinct impression that there is a serious lack of communication between the mayor and the industrialists. * * *

ALL observant residents agree that the town's administration has a good record in creating educational facilities, from kindergartens from the age of three up to high-school level. Mayor Tatz has set his sights on a regional college for higher education of the young and working adults. He lists among his achievements the municipal museum of archaeology and history. But local people regret now long it took to wear down town-hall indifference to the project.

Road access The Mayor has successfully negotiated for better communications for his town. "I want the coastal autostrada to be continued up to Nahariya. The Public Works Department supports it. At least the road from Acre is now being widened to four lanes."

He probably also deserves credit for warding off a Finance Ministry plan to cut the town's railway link. The Transport Ministry will now invest ILM. In renewing the track between Haifa and Nahariya and in suburban traffic railcars to carry passengers between the two towns in 30 minutes and relieve the overloaded roads. "This will mean also a 90-minute journey between here and Tel Aviv. And we need an air link to the other airports in the country. The airport at Batzet (a few minutes car ride away from the town) is now being re-conditioned."

Over the years, Nahariya has developed into a regional centre and is popular with Israelis as a resort town, giving on its reputation for good service at both large and small hotels. A resourceful public relations man, long deceased, thought up the attractive idea of hospitality for honeymooners, and the municipality even provides a marriage counsellor, who offers new-layers advice on how to stay together and enjoy it. But many residents regret that life in Nahariya has lost in quality.

"The administration lacks enterprise. It has gone stale," go their complaints. "It has cut down a grove in memory of Elise David, the first Nahariyan killed by Arab terrorists in 1938, and put up the town-hall building here. The squares in front of it and the shopping centre OP-

posite look slummy, and, in the evenings, are meeting places for rowdy youngsters. In the early '50s we used to have open-air classical record concerts. The cultivated atmosphere has almost gone and nothing is being done to preserve what's left of it. The local cemetery looks derelict. Just compare it with the military cemetery: how well-kept and dignified that looks. The pressure groups get their way. Hotels go up without parking space. In the town-hall, democracy is an empty word. Good people have left it

and self-respecting young men look elsewhere to serve the public." The occasional visitor cannot help noticing the decline. The "pearl of West Galilee," as the tourist pamphlets called it, has lost much of its lustre. Nahariya has become more populous and more prosperous at the price of looking shabby and vulgar in the centre. It will take some doing — and perhaps a new leadership, too — for Nahariya to recapture the qualities it has lost.



Israel Sun—Gloria Salmi

FOOD BASKET TORAH AND FLORA

Portion of the Week: Gen. 44, 18-27, 27

AFTER Joseph had revealed himself to his brethren, he sent them back home to their father Jacob, loaded with stores of food which would relieve the famine which was still raging in the Land of Canaan. The contents of this food basket, in addition to the unspecified "good things of Egypt," are enumerated as "bar, lehem and mason" (45, 28). These three words are usually regarded as more or less synonymous with grain, and the various translations are at some pains to distinguish between them. Thus the authorized version renders them "corn, bread and meat," while the Jewish Publication Society translation renders the last word "victuals."

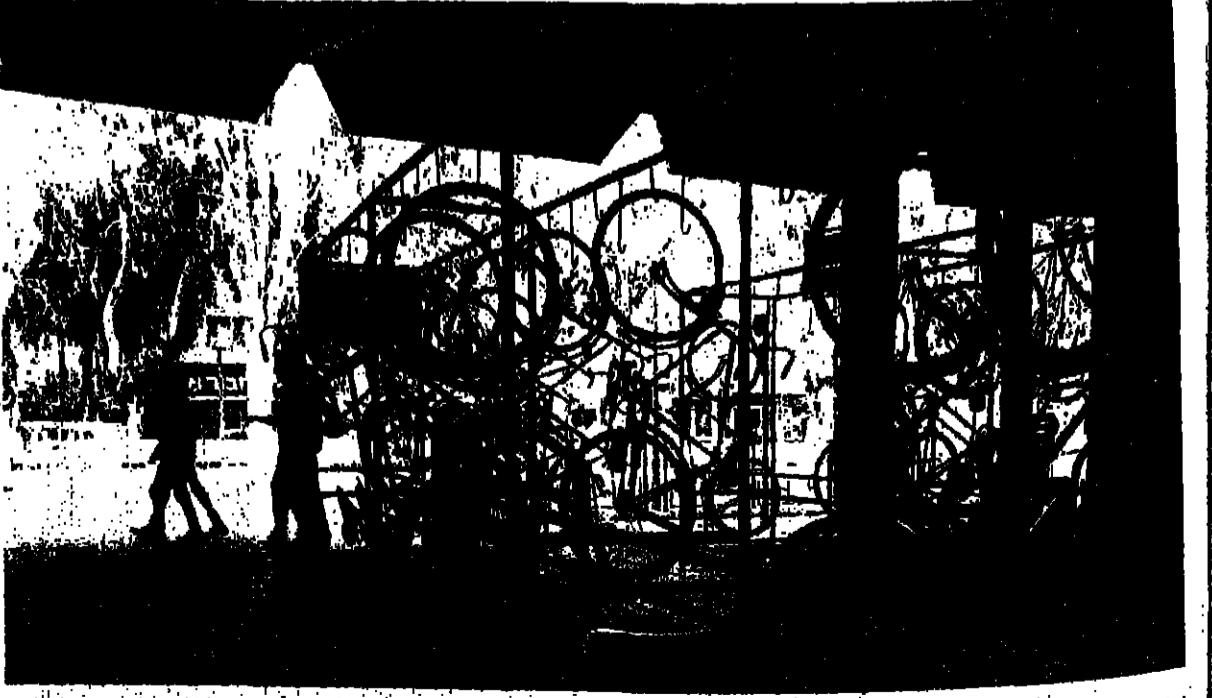
Ibn Ezra, however, while agreeing that bar is wheat and lehem bread, describes mason as "peas and beans and lentils and millet and spelt and figs, raisins and dates since they alone constitute mason, in addition to wheat and barley." What Ibn Ezra is trying to convey is that mason implies only vegetable products. In this he comes very close to, but is not identical with, the halachic interpretation of the word. As every

Orthodox Jew knows, the blessing "bore minei mezonot" is recited only over vegetable products, except that, according to the halachah, to quote from the rubric of Singer's Prayer Book, it is recited "after partaking of food other than bread prepared from any of the five species of grain (wheat, barley, rye, oats and spelt)." It does not therefore include either figs, raisins and dates, or peas, beans and lentils. If this interpretation is to be accepted, the whole of Joseph's food basket consisted of vegetable products and the "meat" of the authorized version disappears. It is not necessarily so, however. In Arabic, lehem, which is in essence the staple food of life, is not bread, but meat, and there is ample evidence in the Bible of a similar use of the word in Hebrew, particularly with regard to the food of Egypt.

The clearest evidence is found in the grumbling of the Children of Israel after they left Egypt: "When we sat by the fish pots of Egypt, when we did eat lehem to the full" (Exod. 16.3). Here obviously lehem is synonymous with meat, and Joseph's basket was thus full of corn, meat and all the agricultural products enumerated by Ibn Ezra. L.J. RABINOWITZ



Mayor Gershon Tatz, who has ambitious plans to double Nahariya's population by the end of the decade. Israel Sun—Gloria Salmi



Bicycles are one of the things retained from the early days of Nahariya. Israel Sun—Gloria Salmi



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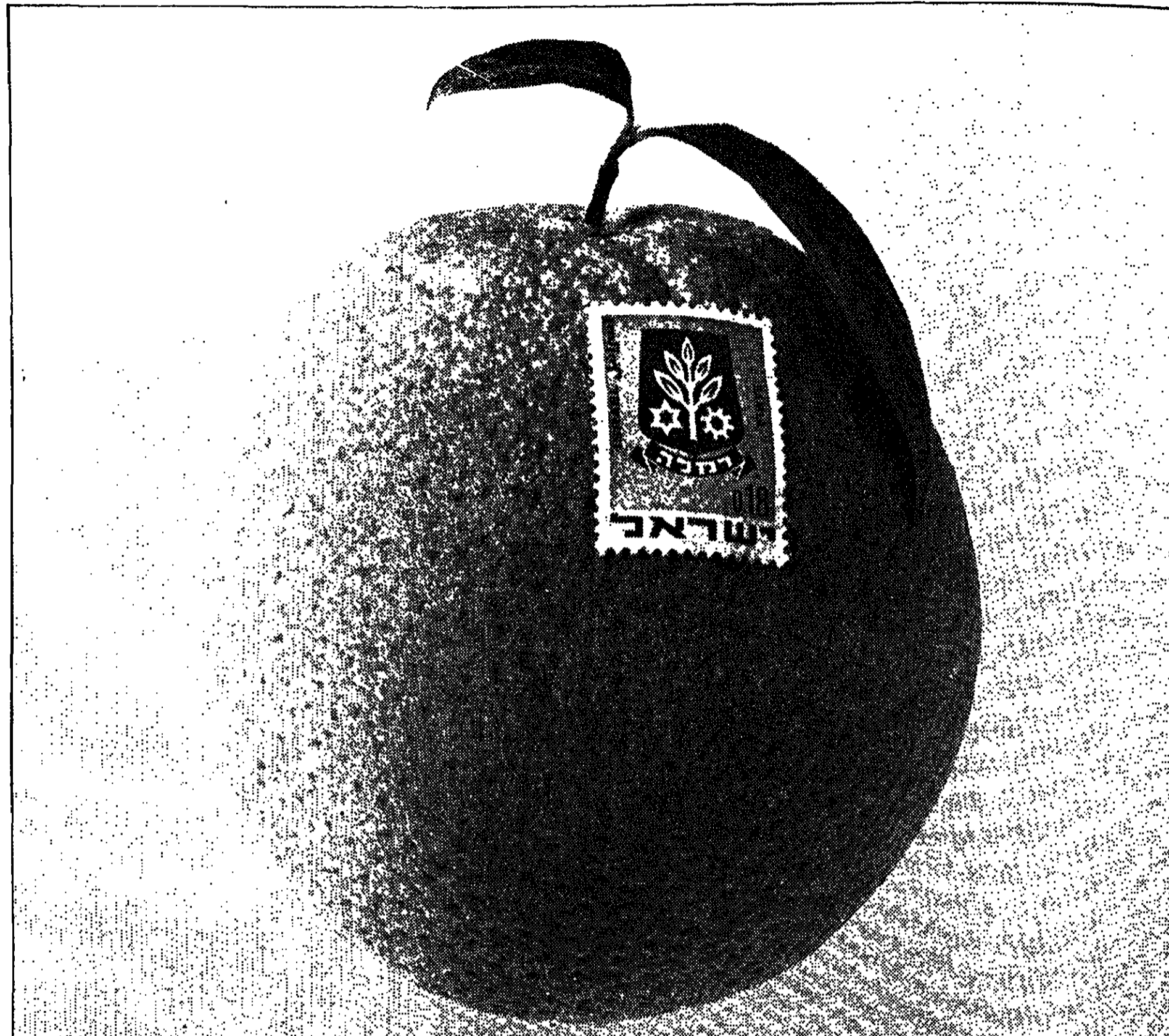
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HOMES VERSUS LITTLE BOXES

VILLAGES IN THE SUN: Mediterranean Community Architecture by Myron Goldfinger with a foreword by Louis Kahn. London: Lund Humphries. 224 pp. £4.20.
BEYOND HABITAT by Moshe Safdie. MIT Press. 244 pp. £4.65.
THE LIVING CITY by Frank Lloyd Wright. N.Y., New American Library. 265 pp. \$2.95.
THE BUCKMINSTER FULLER READER. Edited by James Meiler. London, Jonathan Cape. 373 pp. £2.40.

Reviewed by Allan Tysman

A COMMUNITY architecture must provide for the means of communication which can enrich and substantiate a true building. Barriers can only divide and cause loneliness and aloofness. Thus, Myron Goldfinger introduces us to the basic concepts of environmental and communal architecture. In *Villages in the Sun*, he subtly and beautifully leads us through the squares, alleys, villages and ways of life in some 25 locations around the Mediterranean — in Corsica, Greece, Italy, Morocco, Spain and Tunisia. He shows us that, despite considerable variations in actual design, materials, climate and terrain, a basic common denominator of functionality remains combined with that beauty which springs from unadorned, unaffected simplicity, and expresses itself in successful communal living.

His aim is not merely to display guides (which he does with one of the most superbly breathtaking photographic displays I have ever seen in print), but to demonstrate those characteristics which identify his selected villages as successful forms of communal living, and to examine their architecture with respect to their relationship to the natural environment, their unified overall structure and plan, the "regulative spaces" (viz. open and communal spaces not actually occupied by habitations), the units of buildings and materials involved. Each village example is discussed briefly in terms of these characteristics and the fulfilment of the psychological and social requirements of the inhabitants is discussed.

Goldfinger does not subscribe to the "back-to-nature" or to the "primitive-is-best" concepts but he does believe that "since population demands will soon force the rapid development of building systems, we can return to the spirit of the Mediterranean village... through our productive capacity to develop the old additive form out of advanced technology and through our belated concern for man's spiritual and spatial needs."

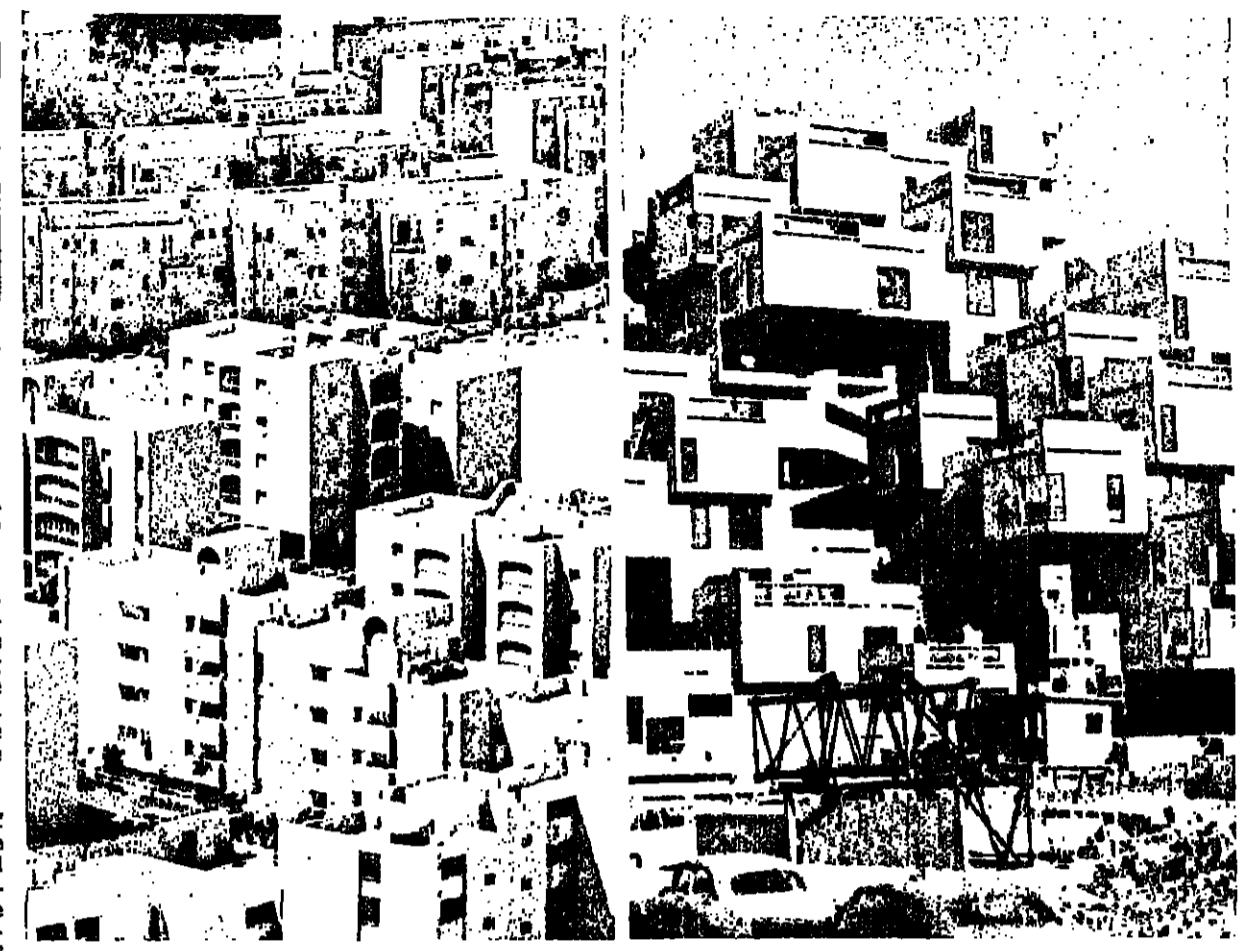
He quotes Adlai Stevenson with approval: "In quiet places reason abounds; in quiet people there is a vision and purpose, many things are revealed to the humble that are hidden from the great. I hope and pray that I can remember the great truths that seem to be obvious here but are so obscure in other places."

His moral philosophy applies to any modern situation and, indeed, Wright envisaged more than merely aesthetic approaches to architecture. "Our forefathers faced dangers in the open that we might live. We face more insidious dangers: the danger of degeneracy, of dishonesty, the danger that they may have lived for us in vain and we... will have begotten sons and daughters of our own in vain without the heritage of spiritual courage and consequent strength."

IN 1930, a 22-year-old architectural student, Moshe Safdie, started on his thesis. This matured into the Habitat building system. Beyond Habitat is not so much a list of consequences of Habitat but a somewhat clipped account of what went on behind the development of Habitat — a system of densely packed, personable housing units.

A Haifa-born sabra, Safdie emigrated to Canada with his family at 15. His memories of the small Arab villages clustered on Israeli hillside and blending with their surroundings left an indelible an impression on him that he felt compelled to gamble his thesis on a grand housing design embodying the principles of these remembered villages.

Beyond Habitat is also an account of how a youthful ideal may be linked to a high work capacity and to determination, of how such a combination can triumph over all such obstacles as bureaucracy, budget cuts, jealousies and public criticism. We read how the Habitat exhibit, laboriously designed between 1963 and 1967, eventually became the acknowledged masterpiece of Expo '67 in Montreal.



The conventional and Safdie's Habitat.

Expo '67.) Over the years he produced the Dymaxion House, Dymaxion Car, Dymaxion Bathroom and the Dymaxion World Map Projection. The main trend of his architecture is to minimize material wastage and to achieve full environmental control with maximum efficiency.

Perhaps "Renaissance Man" is the best description of "Bucky" Fuller. Long before Lord Snow, he expounded in his 1959 Rede Lecture the danger of the lack of communication between "science" and "the arts." In his "Two Culture" concept, Fuller was working hard on the problem, thrusting aside barriers between cultures, generations and even specialists.

The Buckminster Fuller Reader is an all-too-brief exposition of his life work. It is perhaps indicative of the man's urge to dedicate his very existence to the uplifting of his fellow men that he cooperated in this small book, some 400 pages long, which skims over such vast contributions to knowledge and culture in a few brief sentences.

IN the stone, plaster and concrete of which we make our homes we reflect not only our more static values but, above and beyond this, our ambitions and our dreams. Those who help us design the texture and shape of our chosen environment are free not only to draw upon our aspirations but can only too easily and profitably lean on our insecurities and conservative tendencies. The authors reviewed here stand out, not only because they initiated and developed trends but because of their missionary fervour in putting over their new ideas — sometimes at risk to their professional careers. Their devotion is perhaps in sympathy with Rabbi Akiva's exposition of the man's urge to propagate his own knowledge.

"My son, more than the calf wishes to suck, does the cow yearn to suckle."

A Golden look at the Israelis

THE ISRAELIS, by Harry Golden. New York: Pyramid Books. 361 pp. (Price not stated.)

Reviewed by Aviva Ryan-Paz

NO matter how many books appear telling us all about ourselves, being incurably narcissistic, we fall on them avidly, argue about them, and usually end up by dismissing them, especially if they are by non-Israelis. "After all, what foreigner, even a Jewish one, can understand us?" Still when someone tells us that we are strange, exotic and very, very interesting, we wholeheartedly agree.

Mr. Golden's book is obviously directed at the tourist trade, but, under its deceptively chatty style, there is a lot of information and shrewd perceptiveness, and of course a wealth of good stories, some of them probably true. The one I liked best and which I haven't heard before goes like this: "Israel sent Golda as Foreign Minister to the independence celebration of the new African nation, Zambia, in 1963. The neighbouring Southern Rhodesian government invited all the plenipotentiaries to the border for a view across over the Victoria Falls, the highest in the world. These guests, black and white, accepted the invitation, back in the Cabinet, doesn't it?"

Old style detectives

THE TIMES ANTHOLOGY OF DETECTIVE STORIES. (Cape.) £1.75.

Reviewed by Philip Gillon

THE Times and Jonathon Cape recently organized a competition for writers of short detective stories. The judges were Lord Butler, Dame Agatha Christie and Tom Stoppard, and they obviously went for the old-fashioned types of story, with the emphasis on a problem in crime, neat detective work, and deft craftsmanship. These are not tales for readers who like tough private eyes, with broads and blood on every page, or master spies coolly sipping French champagne before using the electronic gadgets prepared for them at the request of MI 5.

In the framework of the problem tale, many of the stories are excellent. The judges' winning selections, of course, are the worst of the lot: the best are "A Quite Conventional Death," "Ocean's Reason" and "Miss Emmeline," which did not even get honourable mention. Somebody should lock the judges in a completely sealed room, and...

LETTERS

RABBI DOV-BAER

To The Jerusalem Post Literary Editor Sir, — In my article on Rabbi Dov-Baer, which appeared on December 1, there is a reference to his being the Maggid of Kovno — this is a printer's error, he was the Maggid of Rovno, the capital of the Ukraine.

I would like to add that a reference was omitted, no doubt for space reasons, to the great-grandson of the Maggid, Rabbi Israel of Rivnin — Sadagora — the founder of the widely branched "royal" dynasty of Hasidic leaders, who spread Hasidism throughout Europe, Israel, and the U.S.A. ISRAEL WEINSTECK

HESCHEL AMONG THE CHRISTIAN THEOLOGICIANS

CHRISTIAN theologians have in recent years become increasingly interested in contemporary Jewish religious thought. This interest is intellectually more profound and theologically more significant than the official pronouncements of church leaders on Jewish subjects. The late Paul Tillich had observed that "something is going on between Jewish and Christian thought which has not happened since the two religions parted in life, thought and destiny in the first and second centuries." On the Jewish side, Abraham Heschel has acknowledged that Kierkegaard and Niebuhr have been "a source of inspiration" to many Jews. This year a significant step was taken by the Ecumenical Theological Research Fraternity in publishing "Immanuel," which periodically presents a survey of current Jewish religious thought in Israel. "Immanuel" is edited by Rev. Coos Schonewald with the assistance of a group of Jewish and Christian scholars and its purpose is to inform Christians of religious studies, research and original thought in Israel.

In the United States a group of Christian theologians has decided to include two Jewish thinkers among the eleven major contemporary theologians. In a projected series of studies edited by Professor Martin Marty of the Divinity School at the University of Chicago, which deal with Kierkegaard, Barth, Bonhoeffer and Teilhard de Chardin, the list includes Martin Buber and Abraham Heschel.

I and Thou

The inclusion of Buber is no surprise, since Buber's I-and-Thou theology has long ago been widely acknowledged as an important element in contemporary religious thinking. Even in his writings on *hasidim*, Buber's interpretation carried clear overtones of a religiosity which was unattached to a ritual form. Furthermore, Buber's religious emphasis upon the social and ethical leads to his theology a universalistic texture which facilitates its adaptability to Christian theology. But Heschel's writings are so uncompromisingly Jewish and so steeped in the traditional modes of mystical and *hasidic* thinking and rabbinic *halakha* that his inclusion in a Christian series of theological studies is indicative

THE PROMISE OF HESCHEL, By Franklin Sherman. Published by Lippincott Co., Philadelphia and New York, 1970. 103 pp. \$1.95.

Reviewed by Zvi Yaron

of Heschel's newly acquired stature as one of the most important theologians of our generation. And it is also evidence of many Christian theologians' new willingness to understand Judaism *per se* and not only in christological terms.

In this perceptive study Professor Franklin Sherman of the Lutheran School of Theology in Chicago yields no ground to the fashionable inanities of the "God-is-dead" breed of theologians. He points out that Heschel is convinced that the God-is-dead *derrier ort* informs us not of what happened to God but of the predicament of these men. Heschel has written of these theologians that they are "like patients in the state of final agony—who scream in delirium: the doctor is dead, the doctor is dead." The question with which Heschel continuously grapples is how man can describe God—who is to him an undoubted reality. His answer is that the prerequisite for understanding God is "the sense of the ineffable." Sherman explains Heschel's concept of the ineffable as "that which transcends our capacity to understand or to express, and yet which, paradoxically, is known to us—known by direct experience." The ineffable is not the unknown. On the contrary, it is known and overwhelmingly experienced and yet it offers no full and clear perception of itself. In Heschel's words, "what is intelligible to our minds is but a thin surface of the profoundly undisclosed."

Rhetoric alleged

Heschel's writings are replete with these elusive and allusive expositions and they have therefore provoked criticism from thinkers who insist that theology should be rigorous and systematic. The American Jewish theologian, Arthur Cohen, has condemned Heschel's thought as "the rhetoric of theology," suggesting that Heschel avoids logical arguments by loading his writing with impressive rhetoric. But Professor Sherman points out that Heschel's imagery foregoes clarity for the sake of depth. His thinking is imprecise but restless, reflecting his wrestling and his "sense of the immense." His poetic style expresses his urge to awaken in us "new levels of sensitivity," to challenge, to shatter our smug and cherished notions of religion. For he tries to dislocate the established patterns of religion. Heschel writes:

"Little does contemporary religion ask of man. It is ready to offer comfort; it has no courage to challenge. It is ready to offer education; it has no courage to break the idols, to shatter callousness. The trouble is that religion has become 'religion'—institution, dogma, ritual."

But despite Heschel's severe strictures of the Jewish "established religion," Prof. Sherman is aware that Heschel is "firmly implanted in Jewish observance." Even an admiring Christian theologian has therefore unavoidably to face the question of Heschel's relevance to the Christian view of religion and its relationship to Judaism. In the concluding chapter, entitled "Encounter between Christianity and Judaism," Sherman writes of Heschel: "He is

Snatching Vicky

BLACKSTONE by Richard Falkirk. London Eyre Methuen. pp. 205. £1.50

Reviewed by Dora Sowden

GOOD news for lovers of thrillers: Edmund Blackstone runs again. We are promised that this is the first of many novels about the Bow Street runner, Edmund Blackstone.

The Bow Street Runners predated the London police. Their principal duty was as "thief-takers." So they mixed in the underworld and often came from there. They were a combination of official detective and "private eye," for though they acted as a public service, they also worked for individual clients. In fact, they had a history of almost 100 years, and the book ends with a historical note on them.

Edmund Blackstone, big, burly, brave, slightly lecherous and wholly quick-witted is a sort of nineteenth century James Bond. With an obscure origin and shady past, he has a reputation with both criminals and crime-busters—and he gets his man or whatever else he is assigned to get.

In this, his debut into the land

of adventure fiction, he has to rescue the seven-year-old Princess Alexandrina Victoria, later to become famous as Queen Victoria.

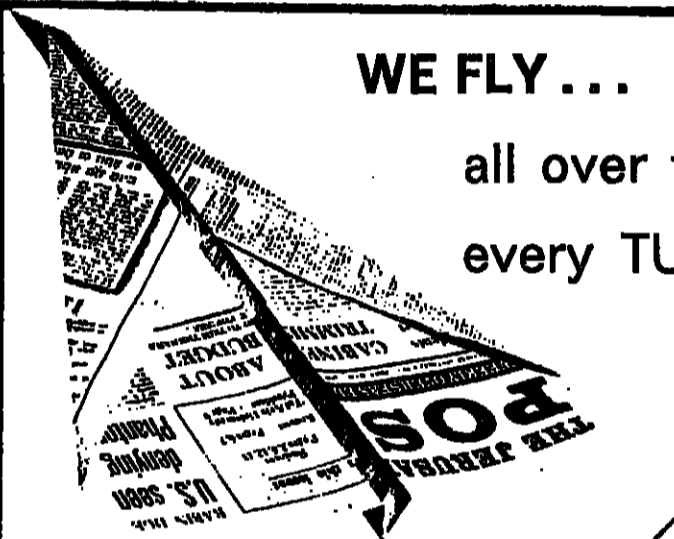
Richard Falkirk deviates the story with skill—even giving the reason why the kidnapping was never revealed, and why the story died with the Queen. Besides ingenuity and a turn for narrative, the author also has a gift for the felicitous phrase. Of Victoria's favourite "Uncle Leopold" (who does not actually appear in the novel), he says that he was "as cracked as any of the Royal eccentrics with his boaters and three-inch soles to his shoes."

Princess "Drina," later Queen Victoria, appears as a pert little miss, already aware of her royal status, already with the self-composed dignity she showed in later years, knowing when to speak and when to be spoken to.

How Edmund Blackstone rescues her single-handed in what publicity boys would (and probably will) call a punch-packed thriller. What's more, he does it without those high-powered cars and special gadgets that are so essential to modern heroism—but his pistols are special, and he always has time for the girl

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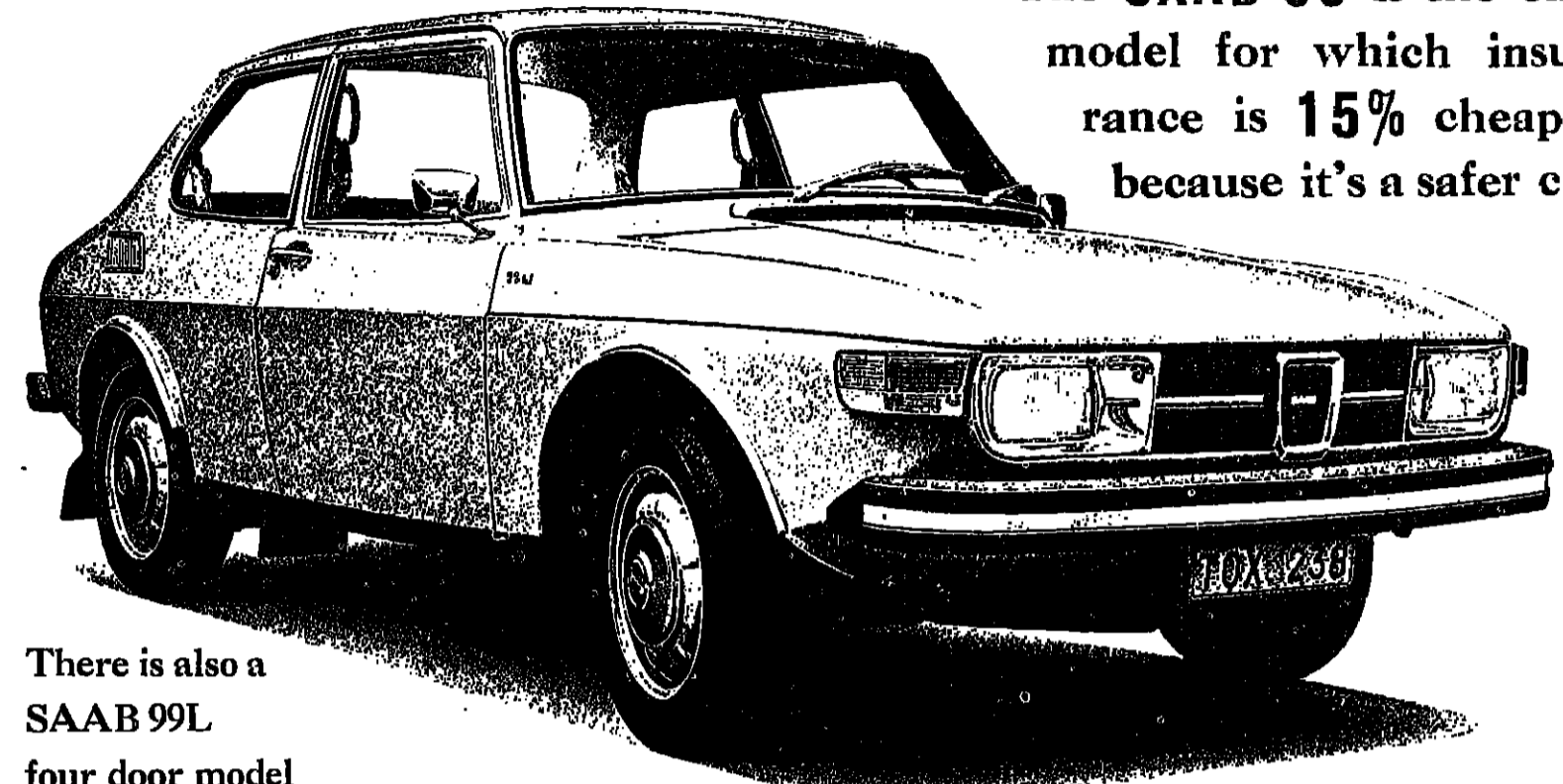
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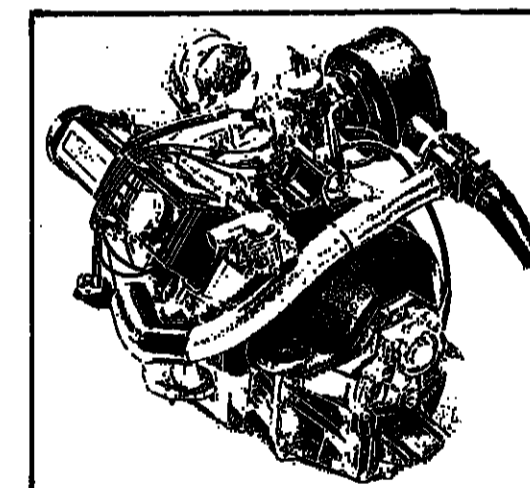
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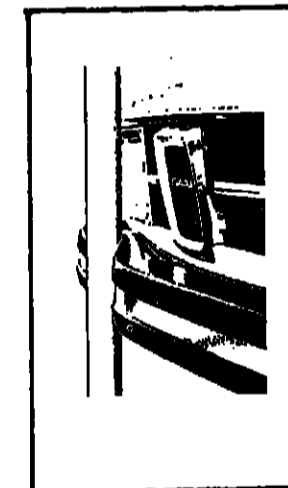


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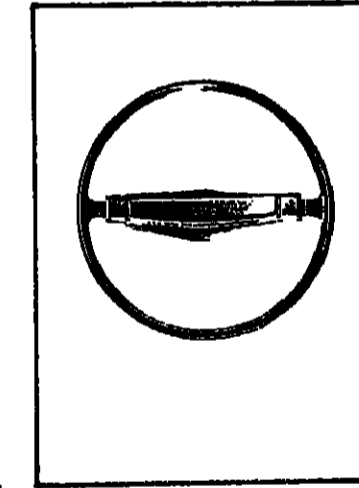
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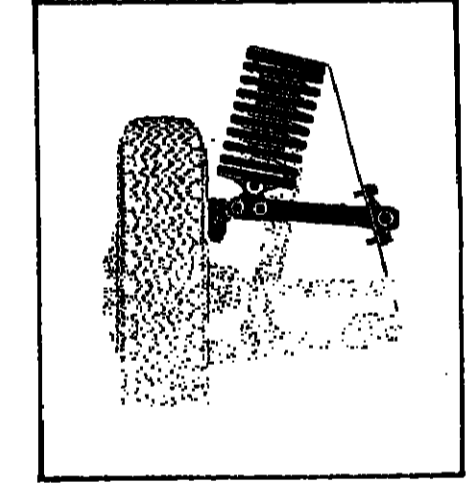
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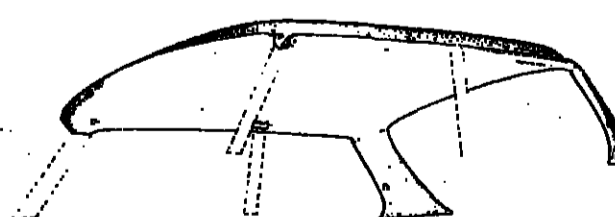
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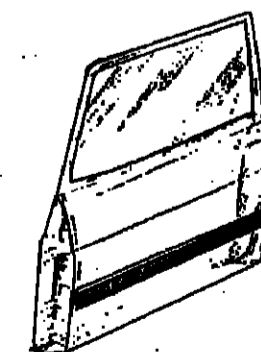


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MONEY OVER THE DAM

Ephraim Kishon chronicles an imaginary appearance of a Vered official before the Knesset Finance Committee.

YEHEZKEL Shultheiss, before we commence your comprehensive examination, I must warn you most seriously that you are not obliged to divulge anything to this committee, because we have no right to subpoena you. "Thanks for the information, sir."

"You're welcome." "So may I go home now?" "Certainly. Although we had intended discussing the Vered Company losses with you."

"How do you know we had losses?" "We read it in the papers, Mr. Shultheiss." "Papers? A lot of good you'll do, gentlemen, if you believe everything that's written in the papers! First they wrote that Vered had run up losses to the tune of 20 million, then it was 40 million, and now we've got a cool 70 million pounds! I beg your pardon, but this is too ridiculous for words."

"How much did you really lose?" "At least twice as much. That's how much you can trust newspaper reports!" "How did those losses occur, Mr. Shultheiss?" "We don't yet have a clear picture, because we haven't cashed all the incentive premiums. So for the time being I propose we call it a controlled lack of profits."

"How did this lack of profits come about, Mr. Shultheiss?" **Complicated subject** "Mostly due to circumstances. Occasionally, because of the way things developed. This is a very complicated subject."

"Still, couldn't you at least give us an example or two?" "Easily, gentlemen. Take the Zanzibar high dam. It was a promising project. We set up giant installations, we solved stupendous engineering problems, we overcame the language barrier, and then, when the installations were almost completed, there was a sudden flash flood, which washed away all our calculations."

"What kind of installations were those?" "Flood control installations. It was an interesting and very complicated project." "How did you obtain the job, if we may ask?" "Through tenders, like all government companies, sir. Our costing calculations were always conservative: The project would cost X dollars, from this we deducted our company's expected loss..."

"How much loss?" "We worked on a low loss, 15 to 30 per cent per project. But this did not include bribes." "Why not?" "We tried to avoid mixing human relations with hard-headed business methods. Bribes were carried separately in our books."

"Where?" "In my little black notebook. Look, it's all written down here: To Muki, a million and a half for the cog-and-wheel train." "What's that?" "I don't remember. But it was an interesting project. It's all written down. Aga, Khan, 908,708! Sorry, that's his telephone number." "Is it true that you spent altogether IL20 million on bribes?" "That's a particularly complicated subject, sir."

stuffed with bills, paid something to someone, came home and announced: 'It's O.K.' What was important was that there were no witnesses, it was done quietly, tactfully. In most cases, no one knew who got the money and where. Take the Afghan Minister of the Interior, for example. One dark night, we tossed 12 million through his window, to win the inter-urban sewage system tender."

No witnesses "Did you get the job?" "No. We discovered later that he wasn't Minister of the Interior, only an interior decorator who had died a year before. It's impossible to make head or tail of an Afghan telephone directory."

"That sounds reasonable enough. But how did this show up in the company's balance sheet, if we may ask?" "Under the section, 'Acts of God.' Our company drew up a mono-balance sheet, that's to say, it filled up only one side of the sheet, 'Expenditure.' On the 'Income' side, we just stamped 'Not to Worry!'"

"So how did you all the same show profits during the first few years?" "We held the balance sheet upside down. It was one of those things."

"Who, in fact, decided on operations, Mr. Shultheiss?" "It was done by inter-ministry cooperation." "You mean...?" "That is, the various ministries coordinated matters between themselves."

Surprise devaluation "A project. We agreed on a price of 60 million pesetas, with every peseta worth an Israeli pound. So at the last moment they devalued the peseta so that it was only worth an agora."

"Why wasn't your fee linked?" "That was the Nicaraguan Government's condition for awarding us the project." "Please, Mr. Shultheiss, couldn't you stop repeating 'project' all the time, it makes us all kind of nervous."

"As you like, gentlemen. Anyway, this is a very complicated subject." "Didn't any Government agency ever ask you about the terrible lack of profits?" "They never stopped asking. At the Ministerial Committee on Economic Affairs they used to ask at least once a month: 'Nu, how are things, Yehezkel?' And I would answer: 'Touch wood!' Twice I submitted this in writing."

"Didn't you have any trouble with the authorities?" "You bet we did! They drove us to distraction at the Treasury. When we bribed the Dalai Lama, so as to be awarded the implementation of Tibet's agrarian reform, and invited him to a restaurant, the assessing officer refused to accept the bill. They would only allow IL250 as expenses on condition that the meal had taken place within a radius

of 8 km. from the Lama's residence. We had some stormy arguments — almost came to blows. In the end, we applied to the Supreme Court and settled for IL0.25. How can you work like that, when they hobble you at every step?" "Quite."

Interest cost "Besides, they didn't give Vered any working capital or pocket expenses! So we took loans. Now, the interest on our loans alone runs to IL40,000 a day. The two hours we've been chatting here have already cost us at least five thousand. I therefore suggest you cut down this investigation..."

"Just one more question, Mr. Shultheiss. Who's going to pay for all this?" "I am! And all the other citizens of this state! I'm not shirking my duty, I'm not pulling rank, I'm paying my lawful taxes, so as to feed the Treasury the funds it needs to pay the Vered guarantees."

"Who decided on these Government guarantees, Mr. Shultheiss?" "You did." "We did?" "Yes, you, the Knesset Finance Committee."

"It's getting rather late, isn't it?" "Yes, and this is a very, very complicated matter."

"Are you planning any changes in company policy, Mr. Shultheiss?" "Definitely. Our slogan: Streamlining and Cutbacks. The com-

pany comptroller was fired only the other day, the messengers have been pruned, the watchdog has gone on unpaid leave."

"And the managing board?" "Give us a chance!" "You don't change a board which has proved itself! The company is only now really getting going. After the elections we expect a considerable volume of our debts to be written off. A very interesting project. It's only a question of holding out. Give the Government companies a chance!"

"Absolutely. Thank you very much, Mr. Shultheiss, and sorry to have bothered you."

"It's quite all right. Let's keep in touch. Ciao."

"Ciao."

Translated by Yehoshua Shidman By arrangement with 'Ma'ariv'

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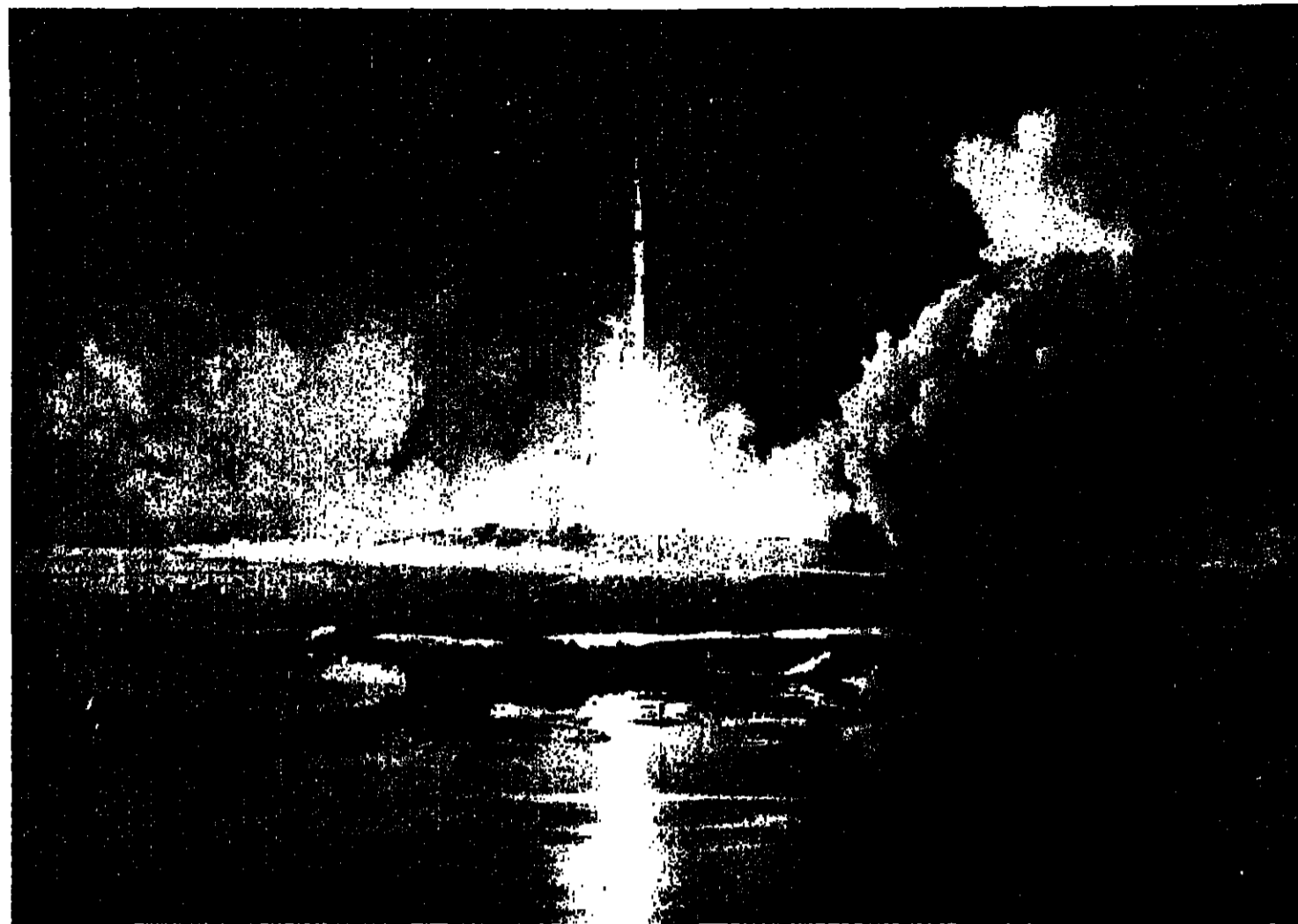
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The last men on the moon



The journey starts. Mighty Saturn V rocket lifts off the pad at the Kennedy Space Centre, in Florida. It was the first night launch in the Apollo series.



Astronauts Eugene Cernan, right, and Harrison Schmitt, left, use special drills during first walk on the moon. The photo was taken by a special television camera, mounted on their lunar module, Challenger.

Apollo-17 astronauts Eugene Cernan, Ronald Evans and Harrison Schmitt, now are on their way back to Earth after their Apollo-17 flight, the final one in the U.S. manned lunar series. There are no current plans for additional manned moonflights, and the American trio may be the last men to set foot on the moon's surface for some considerable time.



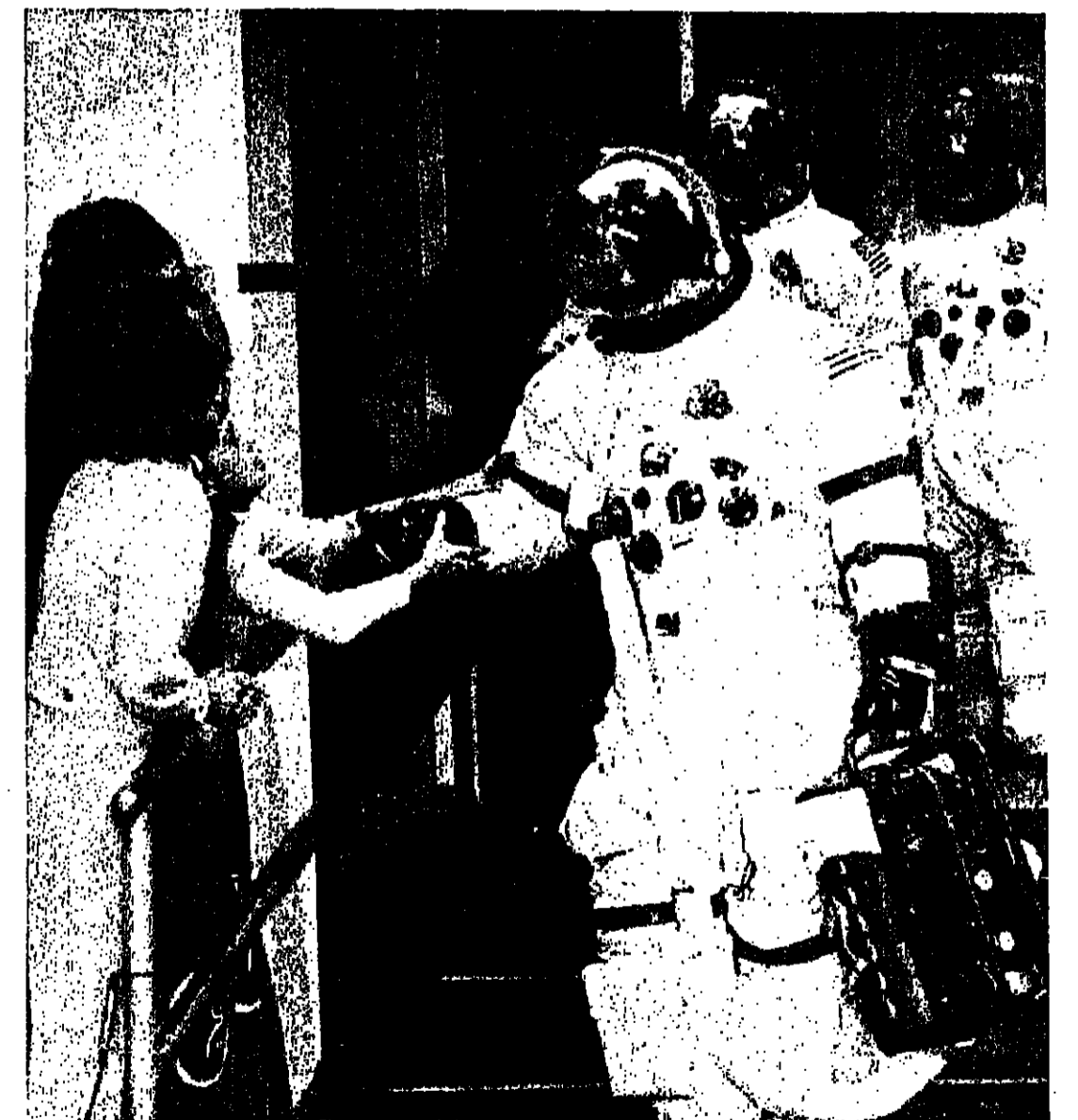
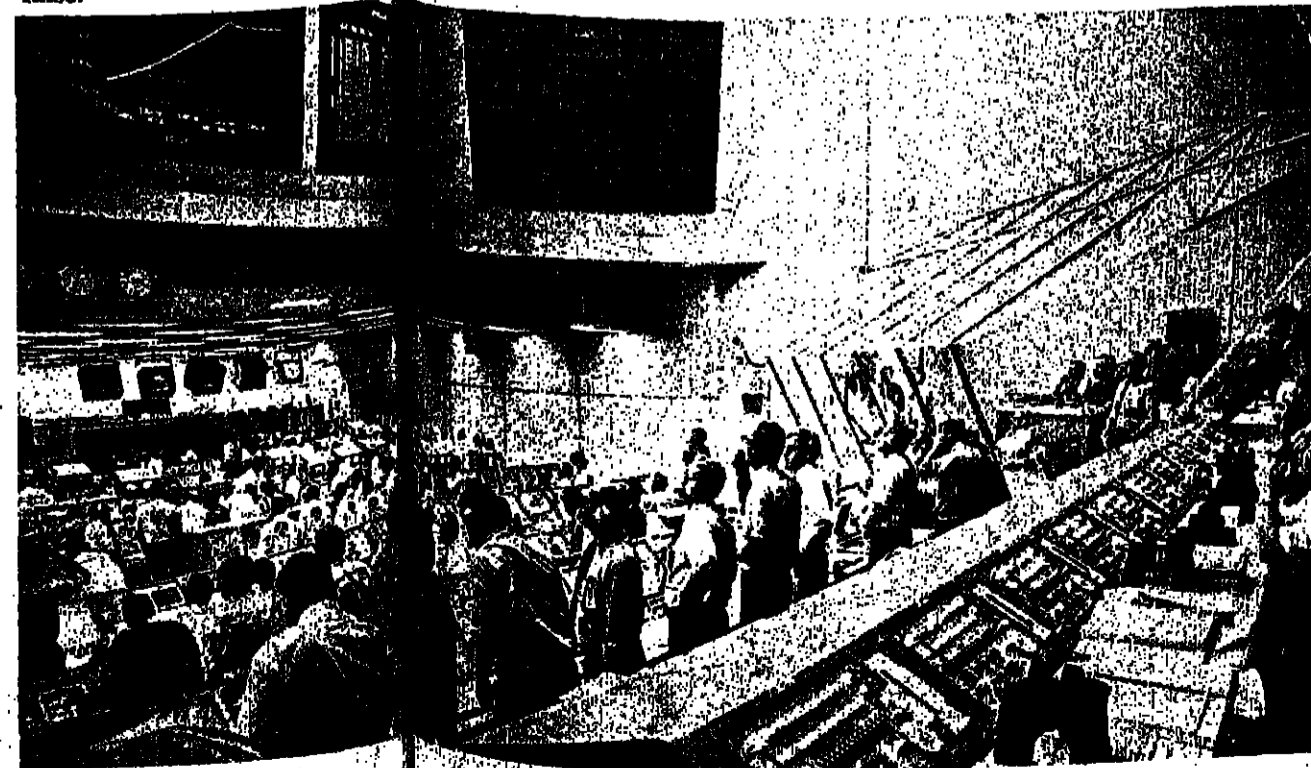
Lunar Module pilot Harrison Schmitt with working model of the landing vehicle, which he later piloted to the lunar surface. The sign indicates that final launch preparations were proceeding as scheduled.

Technicians help Apollo-17 commander Eugene Cernan into his space suit in the final hours before launch.

Ronald Evans, pilot of command module, looks at one of the scientific instruments taken on the moon while commander Cernan checks the packing. Al Bean is the coordinator of Apollo food systems.

Photos by Nasa, Universal Science News

Launch control complex at the Kennedy Space Centre, below. When a computer signal indicated a minor defect in the spacecraft, men in this room searched electronically for the fault for two hours. The signal proved to be false.



Teresa Cernan, 9, shakes her mission-commander father's hand as the Apollo astronauts head for the launch pad. With her are her sister Barbara, and Jan and Jamie Evans, children of astronaut Ronald Evans.

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HOW TO HEAT HOW TO HEAT HOW TO HEAT
Marketing with Martha

THIS column should have appeared well in advance of the cold weather. Having made this confession, let me add that stove salesmen tell me most heating appliances are sold after the cold sets in, not before.

Those of us who live in apartment buildings with central heating systems are considered the lucky ones. We don't have to worry about turning on the heating or getting fuel or cleaning stoves. The house committee decides when the heat will go on, the company in charge supplies the fuel and sets the furnace to go on and off at the decided dates and hours. And we just have to pay the bills.

To get a dozen or more neighbours to agree on a starting and stopping date for the heating, and the number of hours per day it should run, is no easy business. Some neighbours will want more heat, some less - and most apartment-block heating systems do not allow for individual adjustment within the flats, whatever the company claims.

Even people with centrally-heated flats should have some kind of auxiliary heaters - in case of a cold day before or after the heating season, in case the central system breaks down, in case of a fuel shortage. For auxiliary heaters, the simpler the better - such as a couple of simple electric heaters which can be stored away easily.

I would still disagree. If your air-conditioner is there in the wall anyway, there is nothing simpler than switching the button to heating. You have no extra equipment to store or care for. It will heat a large area quickly and evenly - the same area it cools in summer, and at the same operating cost. Hot air heat is a very dry heat - but this can be modified by putting out pans of water. Admittedly, it is an expensive way to heat - as are most electric systems. Also, some people object to the noise of air-conditioners. Still, as a regular form of heating, air-conditioners could be the answer for some homes - such as the flat of a single person who spends very few waking hours a day at home.

A note of caution, given to me by an Electra air-conditioning engineer: An air-conditioner will not operate at temperatures below seven degrees Centigrade, because the material in it freezes. If you

try to turn on the machine at seven degrees or below, it simply will not work. Therefore, this way of heating would not do on very cold nights, especially in the colder parts of the country.

Garden required
Unless you live in a private house with a garden, you might as well forget about the space heater. You will need a fuel tank, and the municipalities today require you to bury it on a roof or balcony where it could be a security hazard. Some tens of thousands of these tanks were installed before the ban came in and presumably provide enough hazard. If you live on the ground floor of an apartment building and have very obliging neighbours, you might be permitted to bury your tank in the common courtyard, but

WE E WOMEN
"What you need now is a hairpiece to match your new mustache."

don't count on it. You'll also need a chimney, and the neighbours may not be too happy about that. Space heaters at full prices to Israelis, cost between IL1,000 and IL1,700 for sizes of 7,500 calories per hour and above. In addition, the cost of installing the chimney, fuel tank and pump will run another IL850 to IL1,100 - according to estimates I have read. A safety switch is another IL150. This brings the total bill to about the same as the storage heater. However, the expectation is that a space heater above will heat about twice the area of an electric storage heater - and fuel costs are about half. The space heaters are available in local models and imports.

From the central stove, usually placed in a livingroom or entrance hall, the heat spreads by simple diffusion. It is also helped along by the chimney itself. If the chimney is built to twist through a smaller room or rooms, it can warm these as it carries the gases out. The same principle is used to heat the second storey of a two-storey house - the chimney passes through the second floor on its way out.

Cleaner fuel
The space heaters burn kerosene ("neft") or the medium-weight fuel oil called "solar." Kerosene is slightly more expensive of the two, but reduces maintenance on the stove as it is cleaner.
The majority of homes in Israel are still heated by non-central systems - by various types of portable heaters which will heat one room, or part of a room.

Among the newer types of heaters, one of the most attractive is the oil-filled electric radiator. This looks like a central-heating radiator, but is, in fact, a mobile unit on wheels with a handle, which plugs into any ordinary three-pronged outlet. It is clean and odorless, and its initial purchase price is not prohibitive. There is no installation cost.
Local models are made under the name "Paz" by Jerusalem and

Electra label, and prices range from IL400 to IL600 for the 2 and 2½ kilowatt models. Dimplex of England is one of the best-known imported brands, and it has sizes up to 3 kilowatts. Obviously, the imports are more expensive, even to new immigrants, who get a purchase tax break on the local makes.
As for operating costs, the oil-filled electric radiators work on ordinary day-time electricity rates, and hence are more costly to run than, say, kerosene or gas heaters. One thing to keep in mind: Whereas one or two electric radiators can be operated on the normal household current, if several are running simultaneously it might overload the power capacity, especially if there are other heavy-duty machines, such as washing machines in use. Before deciding on electric radiators, it would be well to calculate the power capacity of the flat.

Shopping ease
One of the problems of choosing a heating device is viewing a sizeable selection in one centralized place. There are a number of shops around which sell several varieties of heaters, but I still contend - as I did three years ago in this column - that someone would do well to open "Heating Salons" in the major cities, where customers could view the entire range of heating devices.

Meanwhile, I can make a few suggestions for shopping ease: Shekem has a good selection, for those with Shekem shopping privileges. Ampa (Ameor) and Electra show-rooms have much to see. In Jerusalem, Hourmimer's department store is considered an excellent address for expertise on heating appliances.
In Tel Aviv, I found a shop called "Star" at Mikve Yisrael 4, near the central post office, which has quite a wide selection of small heating devices. These include the new Japanese kerosene heaters which have recently hit the local market. When I asked their advantage over local "neft" heaters, I was told, "The Japanese ones do not smell at all." I have no confirmation of this. I also understand that at least some of the Japanese models have a battery-operated ignition and do not require matches to light them. Of course, they cost more than local

models - about IL260 to IL350, compared to an average IL170 for the Friedman Fireside DeLuxe.
Despite all the innovations in heating, many people still swear by the old kerosene standard heaters as the cheapest, warmest form of winter comfort. It is mainly the small of kerosene and the bother of filling and cleaning the stoves that puts other people off.
A VERY British way of heating - by gas - is available in Israel through the various household gas companies. Anyone interested should contact the company from which he buys kitchen gas. Pazgax have a model at IL337.50 plus installation costs to heat a 40 square metre area. Gas heating is considered cheap - both in purchase, installation and running costs. It is most convenient in apartment buildings with a central gas supply, or in a home where there is ample room (in a courtyard) for a large gas storage tank. Used with the standard-size gas balloons heating with gas would require changing balloons once a week. Some people are shy of gas heating because of the fear of gas leaks but of course the petrol gas is not poisonous, like coal gas. The best policy is to have them fixed permanently at various locations in the house, and not try to move them around from tap to tap on a rubber-hose attachment. Also, gas heaters should not be left on at night.

In addition to the familiar heating systems described above, there are some sophisticated central heating systems available in Israel, for those who can afford them, or who have immigrant import rights to help ease the costs. One of these is Slant/Fin-Hidron, a so-called "American system," which conveys even hot-air heat throughout the house by way of conductors running along the wall at baseboard level. The boiler operates on "solar" fuel-oil or electricity. Amara also offers an "American solution" central heating, based on circulating hot air. The system is geared to homes which can take an oil-fired furnace, and the system can be adapted for summer central cooling as well.

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Learn how to retire

By Lea Levavi
Jerusalem Post Reporter

TEL AVIV. — If you are about to plan your career, marry or have your first child, there are courses, seminars and other sources of guidance and information to help you. But why isn't it equally obvious that retirement, too, is something for which people must be educated and prepared?

With that thought, Yehzekel Cohen, Dean of Students at Hebrew University and chairman of the Israel Association for Adult Education, opened a seminar on adult education for the retired. The seminar, held last Thursday in Tel Aviv, was sponsored jointly by the Adult Education Association, the National Insurance Institute and the Israel Gerontological Society.

Mr. Shimon Bergman, director of the Gerontological Society, said his organization had approached the Adult Education Association two years ago to suggest this seminar. "We have to open the elementary and high schools, and even the universities, for special afternoon classes aimed at the retired."

"Older people are 'curious' and

wonder to learn, just like younger people — and the retired have the time to learn. I don't say they have to go for a B.A. at 70, but if learning could fill the place, and provide the prestige, work once held, retirement would be easier and more enjoyable."

Reluctance

Despite the reluctance of many older persons to face retirement — because of the fears it holds and the emptiness it seems to create — Mr. Bergman said research shows most retired people do not want to go back to work unless it is absolutely necessary economically. Courses, in anything from hobbies to academic subjects, might be part of the answer.

Labour Minister Yosef Almagi stressed pre-retirement education. "In the many positions I've held, I have had many opportunities to speak before people about to retire. They are always sad, seeing retirement as the end of the line rather than as the beginning of a new life."

"The Jews, whether in the Diaspora or here, have always faced unstable situations: wars, pogroms and other shocks." This may increase the fear of the unknown and the worker's reluctance to give up the tidy, routinized productive



"Life-line for the Old" believes in involving the elderly in the interests and concerns of the State. During Hanukkah, after lunch at the Gadsby Centre, 160 old Jerusalemites, from every ethnic grouping and walk of life, were the guests of the Israel Museum. The Masada exhibition was the focus of interest. Seen above: Myriam Mandelstam, founder and guiding spirit of "Life-line," embraces a new Russian immigrant, who in a choked voice recites the She'he'yenu blessing. Thanks be to God who kept us alive and sustained us and brought us to this moment.

life for the less structured life of retirement. But Minister Almagi, too, thinks education pre-retirement and post-retirement — can help.

"Take the general problem of leisure," he said. "I hope in a few years we can institute a five-day work week here. I would like to be the Labour Minister who does that — which is why I want to continue serving as Labour Minister in the next Cabinet." (The audience laughed). "But increased leisure can either be uplifting or degenerative, depending how it is used. If this is so for a two-day weekend, how much more true is it for the retired person?"

Neither the Minister nor Mr. Bergman confined their remarks to education. The Minister spoke about the lack of old-age homes, social and employment problems of the retired and income maintenance problems. "National Insurance does not offer a real answer for older persons — particularly for the thousands not insured in other pension funds, or who are insured but didn't gain full pension rights." He believes we will have to institute compulsory, income-related pension insurance to supplement National Insurance.

Mr. Bergman raised some of the familiar but unanswered questions relating to the aged. What happens to the relations between spouses when the husband retires and competes with the housewife for a place in home management? What happens when grown-up children must begin supporting their parents — the children thus assuming a paren-

tal role toward their own mother and father? He mentioned the mental disturbances which sometimes result from retirement: depression for some and, for others, "wearing short pants at age 75 to avoid appearing or feeling old." But these questions, he said, are much easier to ask than to answer.

Minister Almagi said he is looking to the experts to deal with these problems. He has appointed a committee on retirement problems and also implored the seminar participants to learn the problems and to try to solve them. But, amid all the expertise, one of Mr. Bergman's points seems very much in order.

"We professionals do a lot for the aged. We open clubs and day centres for them, provide them with entertainment or courses, take them on tours and so forth. But shouldn't part of the older person's increasing spare time be used to plan things for himself and for others in the community?"

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Maxi dress (left) by Elanit has simple top, flaring bias cut skirt, comes in a blue flower head and stripe design on a gold lurex ground. For afternoon or cocktail wear (centre): Elanit's A-line dress has gold windoupane checks on black, comes in a smooth knit with ruffles at neckline and cuffs. Red, green and brown is the colour scheme for this four-piece man-tailored suit from Elanit: jacquard for pants, waistcoat and jacket collar and pockets combines all three colours, shirt and most of the blazer-style jacket are in chocolate brown.

Elanit's current collection launched late

by Catherine Rosenheimer
Jerusalem Post Fashion Reporter

TEL AVIV. — ELANIT'S Dr. Gottesman has been so busy globetrotting the past few months, showing his fashion ranges in Europe, the U.S. and as far afield as Japan and Africa, that he explained somewhat apologetically, "We just didn't get round to launching this Winter's collection at the beginning of the season." Instead, the collection was shown last week within the framework of the Commercial and Industrial Club's annual Hanukkah dinner at Z.O.A. House.

A good many of the styles shown were classic suits and day dresses ated, horizontal stripes in tones — the lines for which the company is best known. Interspersed were some younger, brighter, more fashionable styles. "What the press likes is not usually what the store buyer

chooses" was the reaction when I mentioned the clothes I had particularly liked — and one that I have heard many times before.

In the hope that some of them will be going into production and finding their way into the shops... there was an extremely good-looking black jersey pants suit, the jacket belted, cut like a shirt and with sleeves which ended in cuffs above the elbows, worn over an orange and yellow striped sweater. Simple and nice.

Coloured stripes

There was an attractive red blazer pants suit with blue and white stripes used for contrasting pockets and collar — well cut and striking. A dress and jacket came in graduated, horizontal stripes in tones ranging from pale grey to black, a simply styled outfit with the top section of the long sleeved dress in white rib knit.

The "little black dress," not seen around for a long time, came back in a mini version, its skirt pleated, the long sleeved top section cut military style with epaulettes, breast pockets and a row of brass buttons down the centre front. For evening came a whole series of maxis, including what you might call lurex "Bar Mitzva" dresses, but also some simple, more casual models. My choice was a U-necked, sleeveless, emerald green jersey dress with wide tie belt and slit-fronted skirt, the neckline finished in matching jersey with a looped ribbon effect.

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CACTUS ESTHER OF KIRYAT GAT

By Ilana Marshall
Special to The Post

KIRYAT GAT. — ESTHER and Arie Gutter have an agreement. She can use the entire garden space for her thousands of cactus plants, but not one plant is to be inside the house. Arie just doesn't like cacti and it is Esther's consuming interest. Her garden is a cactus museum, where more than 300 varieties are artfully displayed. A single large cactus stands in splendid isolation. Others are arranged in a rock garden, potted in cans and hung from tree branches, or planted in neat, orderly rows.

Cactus is everywhere, in all stages of growth, and the total effect is stunning. At the rear of the garden a potting shed holds hundreds of other plants, some being prepared for transplanting into the garden, or unrelenting grafts which produce even stranger varieties of cactus.

Esther was thirteen when the Nazis invaded Poland. Her father was conscripted for forced labour and was not heard from again. Many years later a man in Israel told her that her father had died in his arms, of starvation and exhaustion. Her mother was killed at Auschwitz and her only sister died in a concentration camp.

Swedish orphanage

When the Allies liberated Esther from Bergen-Belsen, she was so debilitated she had to spend three months in a hospital before she re-



ESTHER GUTTER

covered enough to go to a redistribution centre. Eventually she was placed in a Swedish orphanage where she remained until 1946 when she immigrated to Palestine at the age of sixteen. Kibbutz Degania Bet was her home for the next two years, where she learned Hebrew, worked in the fields, and discovered her affinity to the earth and the art of growing things.

At eighteen, Esther became a pioneer in the Negev, helping to create the new settlement of Gevim on the hostile border of the Gaza Strip. There she met Arie and in 1950 they were married. Two daughters were born to them: Michal, now a student at the Hebrew University, and Aurit, currently attending high school. Arie came alone to Palestine at the tender age of ten and grew up at Ahava, an institution near Haifa.

After twelve happy years at Gevim, they left the settlement. Since childhood they had lived in one or another institutional form, and now yearned for a home and private life. They chose the new development town of Kiryat Gat and once again began to build a new life. Arie is now chief accountant at a local factory.

Esther's huge collection started by gathering plants in the fields and on trips around the country. Why cactus? "I just liked them. They are strong plants, need little attention and survive poor growing conditions. They are also very beautiful, such strange shapes and brilliant blossoms. Do you know that some cacti bloom at night, and are called 'Kings of the Night'? They are mysterious, well protected, really unique in the plant kingdom. I just love cactus plants."

On the rear patio covered containers are set out to begin plants from seed. "You have to be very patient to farm cactus. They grow slowly and the seeds often take three to six months to show a sprout." The seedlings are varieties not indigenous to Israel. When Esther reached the limits of her Israeli collection, she began ordering seeds from abroad.

There is very little literature in either Hebrew or Polish on the art and science of cultivating cacti. Her vast fund of lore is the result of years of practical experience, experimentation, and love. Esther works right "into" the plants without using gloves and has only a few visible scratches. "I handle them carefully and just ignore the small irritations. There is a trick to cleaning your hands. Take some earth and wash your hands with it, and most of the fine, spiny thorns come right out. Running water helps to remove more, and a final resort is the tweezers."

Although Arie has banned cactus plants from the house, photographs of cacti abound. The entrance hall is adorned with many professional quality colour photos of cactus in full bloom, or large dark shapes silhouetted against the sky.

Albums

Esther does all the photography herself. Stacks of albums and hundreds of slides are stored in a cabinet, comprising an entire history of her hobby, from the first tiny potting shed to last week's blossoms. Most of the colour shots are taken late at night when a blossom is at its peak of beauty, and are a revelation, ranging from the palest lemon-champagne to brilliant reds and royal purples.

Esther Gutter generously gives cuttings to anyone who wants them along with instructions for care. Of the eight cuttings she gave me, five are thriving and one is about to bloom. For several nights now I have gotten up at 2 a.m. to catch the first glimpse of my cactus in full bloom. The camera is loaded and ready. I heard about a unique species of cactus growing in the desert near Sharm and on my next vacation...



Surprises in the dustbins

LIFE IN GALILEE By Hadassah Bat Haim

IF the bushes at the bottom of the garden were a bit denser, or if I were of an age and condition to perch in the branches of a tree, I would seriously consider concealing myself for a period long enough to solve the Mystery of the Dustbins. We are a modest household, perhaps not very original in our ordinary disposition and conservative in our occupation. Yet a stranger, judging us from the waste that crams the receptacles at the bottom of the drive, would guess that we were profligate in our expenditure and more than lavish in our entertainment.

From a family where nobody smokes and cigarette totting visitors cause a hasty scramble round for ashtrays, it is a surprise to find, day after day, the three trash-cans jammed with cartons such as are issued by airlines holding 20 packets. Where do they come from? A survey of immediate neighbours brings blank looks and denials. Surely people from the town centre don't wander round with their rubbish looking for a place to put it?

Sometimes the cans are filled to the brim and over-flowing with the rinds of watermelon which we never eat, and while we are not teetotalers the appearance of dozens of empty whiskey, brandy and arak bottles point to a consumption that would give the three of us cirrhosis of the liver in a very short time.

In what I thought was a cunning stratagem, I rolled the dustbins on one occasion to just before the back door, hoping that whoever was using them would reveal himself to my vigilance through the kitchen window, or be discouraged by the long walk and look for accommodation elsewhere. This was not a success as I find dozens of muddy shoes, none of them ours, in the place where the dustbins used to be. The sanitation men refuse to pick them up. That's not their job they say, and to emphasize their words

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ALIYA THROUGH A LAW LIBRARY

By Lea Levavi

JERUSALEM POST REPORTER
ALTHOUGH most immigrants look for work here after deciding on aliya, Esther Mann decided to immigrate when offered a job here. Born in the United States of Israel parents, Miss Mann came here two and a half years ago, at the request of Bar-Ilan University, to head their law library. She is Israel's first and only professionally trained law librarian. Other law librarians in the country, as far as she knows, studied either law or general librarianship.

"I always loved Israel and thought vaguely about wanting to live here. But, though I've been here many times and spent my junior year of college here, I never picked myself up and made immigration plans. But a job offer like this — to start from scratch and build a law library for a brand new law school — was too good to turn down."

Bar-Ilan University — which had been searching both here and abroad for a law librarian fluent in both Hebrew and English, heard about Miss Mann through one of her former professors at the Columbia University Library School, where she had specialized in legal

bibliography. "When I first came, I shared a tiny office with another girl who wasn't even connected with the law library — and all my books were crowded in there, too. Today, we have a whole floor of the university's main library, 35,000 volumes and four full-time workers, not including student help."

Building up a law library is not simple, she explained. The school's two main interests are books in British common law (including collections of statutes from every country which was once in the British Empire) and Jewish law. In both fields, bibliographies are limited and books are out of print. "You have to go from one old book dealer to the other, and since they don't usually know what's in their collections you have to go through everything on their shelves."

Yet, the hard work pays off. Miss Mann was particularly proud when the lawyer who recently took striking Kupa Holim physicians to court used the Bar-Ilan law library to look for precedents in Australian or New Zealand law. "I think he found something, but it went against him. This, of course, is already out of my hands."

no influence on Israeli courts, but the Bar-Ilan law library hopes its growing collection on American law will influence legal proceedings in Israel. "When there is no precedent elsewhere, there is bound to be one in American law because the country is so huge and there is so much litigation. We have already had lawyers come to us to copy American court decisions which they wish to use in their arguments." But Miss Mann is even more concerned with influencing today's law student, who is tomorrow's lawyer.

"I buy everything I can find on legal problems related to pollution. That will be a great problem here, I think, and our students should grapple with it... When we opened a law school, everyone complained Israel already has too many lawyers. Our dean replied that we want to graduate not more lawyers but better lawyers. The library is an important aspect of this."

Miss Mann tries to spend a good deal of her time giving individual help to students doing research. "The law librarian and the person we would go along with them. We are too small to initiate such a computer project ourselves."



Esther Mann in her Bar-Ilan Law Library. (Nat Suttin photo)

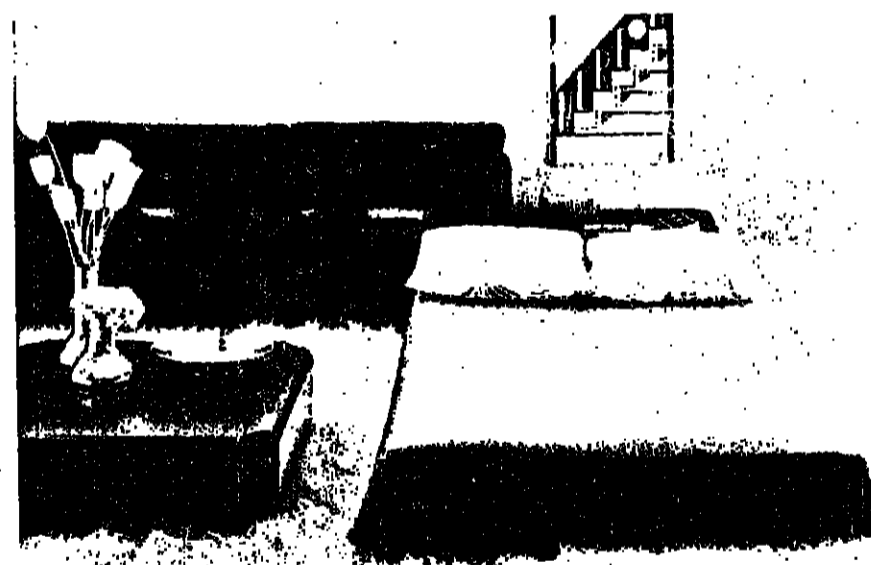
logical order. If you want to find a law on a specific subject, you have to work out a special subject classification system."

She is not optimistic about the use of computers in finding information. "This has been under discussion for many years, she complained, but practical applications are still far away. "Our main library may computerize its circulation department and of course we would go along with them. We are too small to initiate such a computer project ourselves."

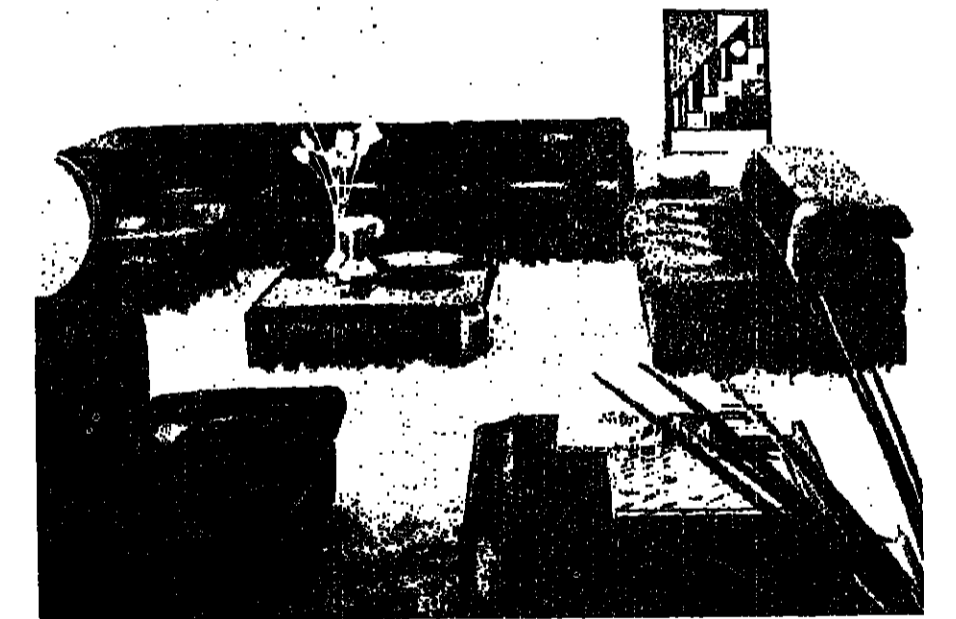
will soon have its own building, though a lot of people tell me I shouldn't expect it for another 20 years or so." She cannot help hoping the library will be the first wing built, with classrooms and offices around it.

Miss Mann is one of the few young, female immigrants who does not complain about social integration. "I'll admit it took time, but things are going well now. Americans tend to stick together and so I have many American friends. But I've made Israeli friends at work."

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A night at the opera

THEATRE
Mendel Kohansky



THE conversation around the table turned to the Opera, with the usual comments on the inordinate amount of public money poured each year into an institution which, in the opinion of many knowledgeable people, is well below acceptable standards.

"Has anyone here been to the Opera recently?" I asked. "Has anyone here ever been to the Opera?" I asked. Again there was silence, broken only by someone's fork hitting an empty spot on the plate. "Do you know anyone who has ever been to the Opera?" I pursued relentlessly.

One of the ladies swallowed, and began hesitatingly. "Well the man at the cheese counter in my supermarket told me that he had tickets for 'Dreimaedlerhaus'... Did he tell her how he liked it? No, she hasn't bought any cheese since."

The "Israel National Opera" (Habimah was known as the national theatre) before an act of the Knesset made it the "State Theatre") is an odd institution, leading its energetic life—six performances a week over a long season—on the margin of the cultural life of the country. It is ignored by the rest of the musical establishment, has no contact with the country's theatre and is, in fact, something of a national joke. As the recipient of government subsidies, the Opera has several times been the subject of public inquiries, each revealing some appalling facts about the company's management and demanding a radical change. But nothing has ever been done about it. The Opera, under the continued direction of Edis de Philippe, is now celebrating its 25th anniversary with expensive publicity and with an ambitious, enormously costly production of Verdi's "Otello."

I HAD never before been to the Opera, my general lack of interest in that branch of the theatre having been reinforced by the poor reputation of the company; but the incident at the dinner table I myself had provoked, filled me with shame. How can one honestly discuss an opera company even in private, on the strength of mere hearsay, some of which undoubtedly is deliberately malicious. Mrs. de Philippe's methods having gained her many enemies.

That is why, on a rainy evening this week, I ventured into an area of Tel Aviv I usually avoid, where the Opera building—once the home of the Knesset—is located, to see "Otello."

To my surprise, having come in the expectation of riotous incompetence, I found the performance not bad at all. I don't want to be misunderstood; I did not exactly find myself in the position of that Biblical character who came to curse and ended up blessing: What I saw on the crowded stage of the Opera was pretty awful, but vastly better than I had been led to expect.

The performance was, I should say, on the level of a provincial opera somewhere in Italy or Ger-

many, where every self-respecting small town has its opera house. The six featured singers, all but one visiting artists or recent immigrants, had, if my judgment is to be trusted, fair voices, and the orchestral accompaniment, under the direction of George Singer, did them whatever justice they needed. Not one of them, to be sure, knew the first thing about acting; they all strode about and struck "operatic" poses and acted the hero and the villain in the manner of the good old days, when opera singers were expected to behave like opera singers, not like actors.

The acting of the singers is, of course, greatly influenced by the director of the production. The director is Edis de Philippe who, I understand, has staged all the Opera's productions throughout its 25 years—which means that she has directed about 100 productions, a feat certainly unequalled by any theatrical director in Israel, and probably a world record. If one considers the enormous amount of work that goes into staging an opera—the planning, rehearsing, the overseeing of thousands of details—four to five productions per year seem to be far too much for any man or woman.

Watching "Otello," I easily found the answer to the puzzle. The show is not directed at all; nowhere is there any evidence of a director's hand. Each actor does what he pleases, and does it poorly. When the enraged Otello hurled Desdemona to the floor, the lady playing the part sat down slowly to make sure she didn't hurt herself, and continued to sing, supporting herself comfortably with one hand. He threw her down a second time, on this occasion with soldiers, ladies, noblemen, servants filling the stage, and the crowd reacted as if such treatment of a wife in public were an everyday occurrence in Venice. His rage mounting, Otello made a limp gesture at the crowd as if asking them to get lost, but no one moved; it was several minutes before they filed out, stepping carefully so as not to bump into each other.

The entire production gives evidence that no one has paid any attention to either basics or details. There is a gallery at the back of the third act set which is so low that the singers and extras have to bend down in order to pass under it, and when they stand on it, as they do throughout most of the act, they look like so many Gullivers in the land of Lilliput.

Strange things happen all through the show. In the first act, when Otello and Desdemona appear in the castle courtyard, having been awakened from their sleep by the commotion, they enter from different sides of the stage. Have they slept in a bed as wide as the courtyard? We learn later that they have not. The bed appears in the fourth act, when we see Desdemona going to sleep. It is so narrow

that it hardly accommodates her ample frame. Where was Otello sleeping all those nights when he was not out fighting the enemies of Venice?

A VISIT to the Opera is a disappointing experience. The building, surrounded by cheap eating places and questionable nightclubs, wears an air of quiet despair. It is cold in the small entrance lobby; an old man wearing a hat and coat sells sweets from a low stool. Another old man in a heavy coat huddles in a booth selling programmes, poorly printed brochures in which the "founder-directress," as she is identified on the cover, her face framed in white fur, the elaborately coiffed head supported on a gloved arm, looks down at the list of coming productions with an expression of uncertainty and concern for the future.

The audience also seems to be dispirited; it is the same late-middle-aged and older multilingual audience that one sees at the Yiddish theatre, though less responsive. Some are dressed up for the occasion, others wear their

everyday clothes. The hall was about one-third full (the balcony was closed off altogether), when the curtain rose on the harbour of Venice, with Iago, Roderigo and Cassio trying to out-sing the storm raging in the orchestra pit. Then the hall doors opened and several groups of youngsters trooped in, skipping over rows of seats, talking, laughing. They had been waiting outside, hoping to be admitted free to fill the vacant seats. The noise they made was distracting, with all those important things happening on the stage—Otello's ship arriving, the hero being greeted with choral singing, the shouts of "Vittoria!" the corps de ballet daintily skipping about carrying urtic torches—but it was refreshing to see all those young people in those gloomy surroundings. Unfortunately, many of them left after the first act, more after the second, and only a few remained to the end.

There were plenty of young people on hand a few evenings earlier when, on another rainy night, I traveled to Jerusalem to see the new production

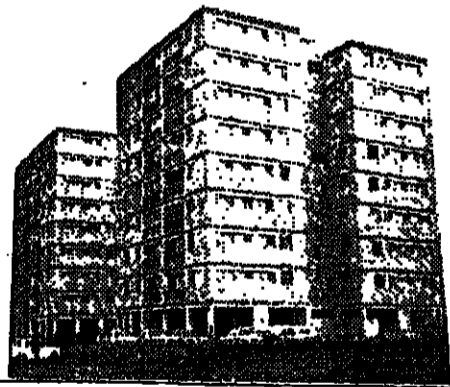
of the Jerusalem Community Theatre at the Khan. "Diogenes Searches for an Honest Man" was written by Mattie Grinbaum and Haim Marin with the help of other members of the company, and was directed by Helen Kaut Hauson, who also staged "Diogenes," the group's previous production.

"Diogenes" spoofs advertising, a business dominating our lives, considering nothing holy and everything grist to its mill, even the integrity of Diogenes, the ancient Greek who lived in a barrel and went around with a torch by daylight, looking in vain for an honest man.

The young people participating in the show have a great deal of fun in their outrageous costumes and make-up, playing their absurd little sketches. It is a pleasant show, with no one treating it seriously.

The acting is accompanied by a four-piece band. The pianist not only wears clothes he obviously designed himself, but has the authentic straggly beard and earlocks of a Jerusalemite who stands in the street on Shabbat shouting at cars: "Shabbos, Shabbos!"

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Yisroel Kaufmann, in checked shirt, goes over score with members of cast of "Thirst." Composer Simon Sargon is at extreme right.

Welcome addition

THE "Young Israel Strings"—ret Fund for Young Artists—15 members of the Tel Aviv Rubin Academy Chamber Orchestra, founded and directed by Shalom Ronli-Riklis—have returned from their second trip to Europe, this time to Spain and Sweden. They were the first Israeli artists to participate in the Barcelona Festival (in its tenth year), and a local composer wrote a special work for them, called "Anna Frank as Symbol."

Another nine concerts followed in Catalonia, the Canary Isles, Segovia and Madrid, with a concert for the students at the University of Madrid providing a special occasion. A measure of their success: the Strings have been invited to visit Spain again next Autumn and to play in all the leading cities and universities of the country.

In Sweden they were received as old friends in 12 days, 11 concerts were given by the whole ensemble and another 19 programmes were presented by three chamber music groups formed from among the players.

FOR the first time, the American-Israel Cultural Foundation has this year held examinations for scholarships among Arab students in Nazareth and Tel Aviv. The activities of the "Sha-

MUSIC

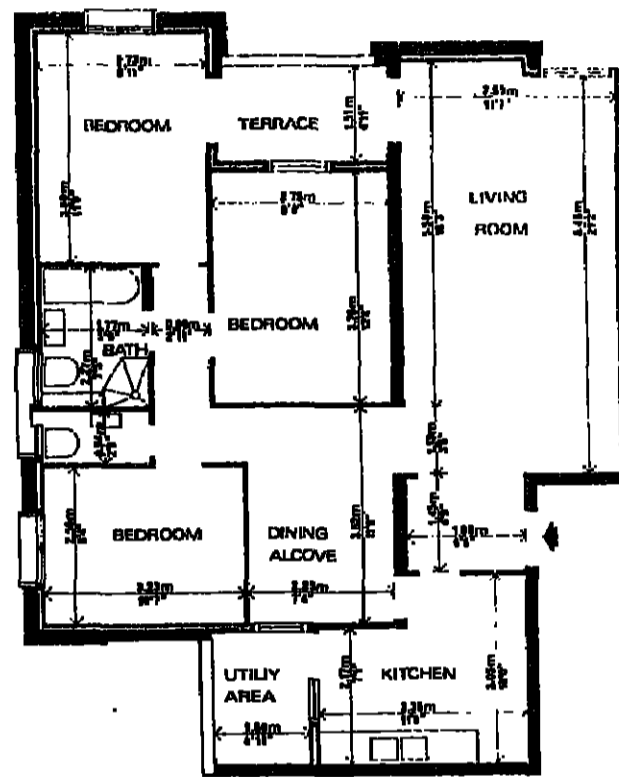
YOHANAN BOEHM

THE Opera Workshop at the Vocal Department of the Jerusalem Rubin Academy got a new lease on life with Yisroel Kaufmann who recently joined the staff of the academy to teach acting, the history of opera, and related subjects. The first fruit of the concerted efforts of Kaufmann and Simon Sargon, the musical director of the Vocal Department and its Opera Workshop, will be presented at Jerusalem's Beit Ha'am on Sunday night. The programme will include Bach's "Coffee Cantata" in a staged version (with Cilla Grossmeyer, Freddy Pe'er, Robin Wiesel); the Finale from Mozart's "Così fan Tutti" (with Gila Yaron, Bonnie Glasgow, Pina Schwartz, Avraham Salomon, Owen Persky and Daniel Ziff); and finally, the world premiere of Simon Sargon's own "Thirst." This one-act opera, based on the play by Eugene O'Neill, will be sung by Bonnie Glasgow, David Ziff and Freddy Pe'er.

Yisroel Kaufmann was born in 1939 in Buenos Aires where he had a varied career. This included establishing and directing the "Lamrot Hakol Independent Jewish Theatre," writing some 20 plays in 11 years, and founding and publishing a theatre magazine called "Telon" ("Curtain"). After a prolonged European European tour in 1962-63 (during which he first visited Israel: he came again in 1965), he returned to his native city to work as a drama critic, teacher and director as well as pursuing his own studies at the Teatro Colon, from whose Instituto Superior de Arte he graduated with honours in 1967.

During the next two years he worked at the Colon and directed festivals and staged operas in various parts of Latin America. In 1969, the Teatro Municipal de Santiago di Chile appointed him technical director, and the following year he joined the Municipal Institute for the Lyric Arts in Buenos Aires as head of the production and acting department. In 1970 he founded the "Hatzarevet" Hebrew Theatre, where he staged plays by Meged and Eliraz.

The Young Israel Strings, with conductor Shalom Ronli-Riklis.



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RADIO FOR MUSIC LOVERS

TODAY: 08.10: Lullaby; Trio Sonata; Pachelbel; Schubert; String Quartet; Mendelssohn; Kabalevsky; Violin Concerto; Liszt; Brahms; Concerto for Piano and Orchestra; Beethoven; Janitsch; From the "Bach Maratona"; 4.30 p.m.: "Alleluia" (Ferryer); Beethoven; Violin Concerto (Selig-Walter); Ravel; Bolero (Montez); 8.05 p.m.: Arise by Haim Halevi; Verdi; Leoncavallo; Puccini; 8.45 p.m.: L.I.G. House; "La Vellita"; Mozart; Concerto for Flute, Harp and Orchestra; (Zeller-Zabala); Holst; "The Planets" (Heite).

TUESDAY: 08.10: Lullaby; Violin Concerto; Handel; "Water Music" (Mandel); Pachelbel; Canon; 1.00 p.m.: Brahms; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

WEDNESDAY: 08.10: Bach; Trio Sonata; Mendelssohn; Pachelbel; Franck; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

THURSDAY: 08.10: Famous Musicians; Mendelssohn; Pachelbel; Franck; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

FRIDAY: 08.10: Famous Musicians; Mendelssohn; Pachelbel; Franck; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

SATURDAY: 08.10: Famous Musicians; Mendelssohn; Pachelbel; Franck; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

SUNDAY: 08.10: Famous Musicians; Mendelssohn; Pachelbel; Franck; Piano Concerto No. 2 (Grove); Tchaikovsky; 11.05 p.m.: Portrait—Stravinsky.

WHAT'S ON

Plant a Tree in Israel
 Free tours for Israelis to the Hills of Judaea leave every Monday and Wednesday from Jerusalem and every Tuesday from Tel Aviv. For details and registration please call Visitors Department, Kerem Keyemet Le-Israel (Jewish National Fund), 1a Jerusalem - Rehov King George, corner Rehov Karim Kayemet, Tel. 33261, in Tel Aviv - 06 Rehov Hayarkon, opp. Dan Hotel, Tel. 23100.

ALL WEEK IN JERUSALEM
 s. Israel Museum:
 Sun, Mon., Wed., Thurs., 10 a.m.-6 p.m.
 Tues. (Hanukka) Dec 5-FREE ENTRY
 Museum 10 a.m.-10 p.m. Rockefeller
 Museum 10 a.m.-6 p.m. Fri., Sat., 10
 a.m.-3 p.m.
 Exhibitions:
 From Landscapes to Abstraction and
 from Abstraction to Nature (Spartus
 Hall) until Dec 30.
 Franz Bernheimer - Drawings and
 Watercolor (Cohen Hall) Books on
 Moore (Library Hall).
 Tomb Offerings from Geser - Special
 Exhibition (Rockefeller).
 Creative Works by Children and Games
 (Youth Wing).
 Puppets (Youth Wing).
 Special Exhibits:
 Dancing mask from New Guinea, de-
 dated by Mr. Carl T. Shipman, Mel-
 bourne, from the Grotto of the
 Neanderthal.
 s. Conducted Tours:
 Hadassah Tours - By appointment only
 Tel. 35333, Jerusalem.
 1. Tour of Hadassah Projects in Jeru-
 salem, 8:30 a.m. Strauss Health Centre,
 31 Rehov Strunza, IL840 or 82 towards
 transportation and refreshments.
 2. Medical Centre Only, includes visit to
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 Presentation of the "Hadassah Story"
 at 9:30 a.m., 11 a.m., 12:15 p.m. and 3
 p.m. Kennedy Tourist and Information
 Centre, Medical Centre. No charge. Bus
 19 and 27.
 Boys Town Jerusalem - (Kiryat Noar),
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 pus and at 9:30 a.m. from the Truman
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Kiryat Eliezer, Tel. 633554.
 s. Canadian Hadassah-WIZO Office, 116
 Hayarkon, Tel. 23709, 9 a.m.-3 p.m.
 Wizo Club, 116 Rehov Yarkon, Tel.
 23798, 8 a.m.-3 p.m.
 Hadassah Club, 40 Rehov Hayarkon, Tel.
 55019.
 Women's League for Israel, 37 King
 George, Tel Aviv. Conducted tours of the
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 208 Rehov Hamegdim, Tel. 43461, 8476.
 Goldmans Art Gallery, 93 Sherut Hanassi
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 30 p.m. Daily: 10 a.m.-4 p.m.; 4-7 p.m.
 8-9 p.m.
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 Public Welcome.
 Melave Malka, 8:30 p.m. at Hechal Shlo-
 mo, 68 Rehov King George.
SATURDAY
 Opera Evening: Sunday, Dec. 17,
 1972, 8:30 p.m. Beit Ha'am Auditorium,
 Jerusalem.
 Opera Workshop, Jerusalem Mu-
 sic Academy, Musical Director, Simon
 Burgin; Stage Director, Yacov
 Kaufman; Back: Coffee Cantata (trans-
 acted), Mozart; Coal Fan Tutti -
 Act I finale; Sargon; Thirst - premiere
 performance of a one-act opera, based
 on a play by Eugene O'Neill.

Israel Theatres

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 Tel Aviv, Dec. 16, 17, 18
 Sat., Dec. 16
 Sun., Dec. 17
 Mon., Dec. 18
 Director: Andre Barsoq
 Premiers

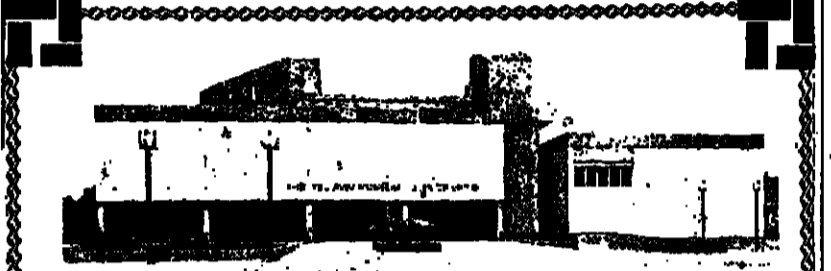
The Camerl Theatre
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 Director: Andre Barsoq
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 Thur., Dec. 21, 8:30
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 Jerusalem, Dec. 20,
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 Mon., Dec. 18, 8:30
 Tel Aviv, Large Hall
 Wed., Dec. 20, 8:30
END OF DAYS
 Tel Aviv, Large Hall
 Mon., Dec. 18, 8:30
VIRGO
 Tel Aviv, Small Hall
 Tue., Dec. 19 8:30
 Wed., Dec. 20 8:30
 Thur., Dec. 21 8:30
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STAGE 2
 Sale of subscriptions continues for the little workshop of the Haifa Theatre. Details will be sent on request.

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EXHIBITIONS
Photographs by Isis (Graphics Hall)
 The Graphic Work of the Sculptor, Ossip Zadkine (Hall No. 3) (Closing tomorrow, December 18)
 Michael Argov (closing December 23)
MUSEUM COLLECTIONS
Israeli Painting and Sculpture (Meyerhoff Hall)
 From Impressionism to Abstract Art (Jaglom Hall)
 The Sculptor on Paper and in Three Dimensions (Hall No. 3) (Closing tomorrow, December 16)
 Kinetic Art (Ratf Hall)
GUIDED TOURS
 English, Sunday to Friday at 11:30 a.m.
LIBRARY
 The Helena Rubinstein Art Library (in the new building) open: Sun-Thurs.: 10 a.m.-1 p.m., 4 pm-7 p.m., Fri.: 10 a.m.-1 p.m.

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 Uzi Weissel - cello
 Pina Salzman - piano
 at 8:30 p.m.: Brahms Programme
 at 9 p.m.: Brahms, Schubert, Seter

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 Yona Ettlinger - clarinet
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 at 8:30 p.m.: Brahms Programme
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LECTURE
 Zvi Avni: How to listen to Music:
 I.P.O. programme No. 4
FILMS
 Short Films on Swiss Art

FILMS
 7 p.m. - "A nous la liberte" (France, 1932)
 Director: René Clair. With Raymond Cordy, Henri Marand, Rôla Franco, Paul Olivier (English subtitles)
 9:30 a.m. - "Sous les toits de Paris" (France, 1930)
 Director: René Clair. With Albert Préjean, Pola Ilery, Gaston Modot, Edmond Greville (English subtitles)

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 Sunday, Monday, Wednesday, Thursday
 10 a.m.-1 p.m.; 4 p.m.-7 p.m.
 Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.
 Friday: 10 a.m.-2 p.m.; Saturday: 6 p.m.-10 p.m.

the Israel museum, jerusalem

EXHIBITION OPENING
 Film-making, Youth Wing
ART FILM: Sir Kenneth Clark "Civilization" (in colour) "The Skin of our Teeth" (No. 1).
 Europe during the Dark Ages - following the collapse of the Roman Empire. Introduction (Heb.): Miss Nedira Yakir. Free to students and Museum members

ART FILM CLUB
 "Ninotchka" (U.S.A., 1939)
 By Ernst Lubitsch, With Greta Garbo

COURSE IN ART HISTORY (Heb, with slides) "Impressionism" Subjects in impressionist painting
 Dr. Ziva Malesla, Dept. of Art History, Heb. University
 Opening remarks: Prof. Bezalel Narkiss
 Tickets: IL1.- (Non-members: IL2.50)

ART FILM: Sir Kenneth Clark "Civilization" (in colour) "The Skin of our Teeth" (No. 1).
 Europe during the Dark Ages - following the collapse of the Roman Empire
 Free to students and Museum members

EXHIBITIONS
 Film-making (Youth Wing) from Dec. 17.
 Franz Bernheimer - Drawings and Watercolours (Cohen Hall)
 From Landscapes to Abstraction and from Abstraction to Nature (Spartus Hall)
 Tomb Offerings from Geser - Special Exhibition (Rockefeller)
 Creative Works by Children and Games (Youth Wing)
 Puppets (Youth Wing)
 Books on Moore (Library Hall)

SPECIAL EXHIBIT
 Dancing mask from New Guinea. Donated by Mr. Carl T. Shipman, Melbourne
THE ISRAEL MUSEUM LIBRARY FOR ART and ABOHAEOLOGY
 Is open during Museum visiting hours (except Saturdays and Holidays)

YOUTH WING
 Registration of adults for 1972/73, for etching course:
 Sun., Mon., Wed., Thur., 10-12 a.m.; 2-4 p.m. in the Youth Wing Office

VISITING HOURS
 Sun., Mon., Wed., Thur. 10 a.m. - 6 p.m.
 Tues. Shrine of the Book 10 a.m. - 10 p.m.
 Museum 4 p.m. - 10 p.m.
 Rockefeller Museum 10 a.m. - 6 p.m.
 Fri., Sat. 10 a.m. - 2 p.m.

SUNDAY!

Enjoy Sheraton's generously loaded Buffet tables - eat as much as you can - and after dinner visit the Magic Carpet Night Club. One all inclusive price: IL39.- (including taxes).

On the programme:
 ★ **MIRI ALONI**
 and
 ★ **SHULA CHEN**
 Alternating during December
 ★ **HOFNI**
 (Little Suleiman)
 Dance Quartet
 ★ **THE ACES**
 Magic Carpet Dance Band

Every Wednesday at 5 p.m. Fashion Show, Tea, and the full Night Club Floor Show.
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 REGULAR LUNCH IL. 26.50
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SATURDAY AFTERNOONS
 FIVE O'CLOCK TEA
 IN THE RONDO
 WITH SOFT PIANO MUSIC

THE KHAN "3"

A prize-winning Israeli play in English, by Israel Eliaz,
 directed by Binai Joyce Miller
 Dates of performances:
 Sun., Dec. 17, 1972
 Mon., Dec. 18, 1972

All performances start at 8.30 p.m.
 Tickets available in all ticket agencies in town, and on the night of the performance - in the Khan.

The Israel National Opera

1 Shikma Road, Tel Aviv, Tel. 5788
 Saturday, December 16

OTELLO
 TEL AVIV

Y.M.C.A. Jerusalem The Baptist Community in Israel
PRESENT
Y.M.C.A. Hall, Jerusalem, Sat., Dec. 23, 8.30

Handel's
MESSIAH
 CHOIR AND ORCHESTRA OF 250 PERFORMERS
 Tickets from Cahana, and on the evening of the performance, at the entrance to the hall.

EVANGELICAL EPISCOPAL CHURCH IN ISRAEL
 We warmly invite you to share with us in a
CHRISTMAS FESTIVAL
 Orchestral Music, Bible Readings and Christmas Carols

Ramat Gan Chamber Orchestra Quartet with Amos Meller
 Uideon Shamir on the Organ.
 Sunday, December 17, 1972, at 7.30 p.m.
IMMANUEL CHURCH, JAFFA.
 (Tel. 821468)

GERMAN EMBASSY
 presents the coloured film version of the Lorzing Opera
ZAR UND ZIMMERMANN
 (THE CZAR AND CARPENTER)
 performed by the Hamburg State Opera
JERUSALEM - BEIT AGRON - Rehov Hillel
 Monday, December 18, 1972
 ENTRANCE FREE

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OPENING SHORTLY

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Beit Agron, Jerusalem's Home 31 Rehov Hillel, Tel. 23182. Adjacent our park. Air-conditioned.

The exclusive gourmet restaurant with the famous atmosphere. Varied selection of fondue. Parties and celebrations catered.

HAIFA CHAMBER MUSIC SOCIETY

BEIT HAARZE HAIFA

Saturday, December 16, 1972 at 8.00 p.m. sharp
THE NEW ISRAEL QUARTET
 (Tel. Marcus, Meisberg, Meise)
 and
 Talla Meise - Double-Bass
 Richard Lasser - Clarinet
 Mordechai Reichmann - Bassoon
 Meir Rimmon - Horn

BETHOVEN EVENING
 String Quartet in E minor, Op. 59, No. 2 (Rachunowsky)
 Septet in E-flat major, Op. 20.
 A limited number of subscriptions and single tickets at the box office on the evening of the concert.

Inbal Dance Theatre

NIMROD AND THE GOAT

Choreography: Rina Sharit
 Music: Albert Flament
 Sets: David Sharit

NEWSPAPER CRITICS
 "A high-quality, refreshing, enjoyable performance"
 "The excerpt was opened by a dance of extraordinary beauty"
 "The complicated roles are executed vibrantly"

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JERUSALEM "KHAN" Wednesdays, 8.30 p.m.
Special Programme for Tourists

TEL AVIV "BEIT ARLOZOROV" (Oho)
 Tues., Dec. 18, 8.30 - Tues., Dec. 24, 8.30
 I.D.F. Mon., Dec. 28
 Mondays, Jan. 8, 8.30 - Concert Circuit

